

LETTERS

FROM AN
OLD MAN

TO A
YOUNG PRINCE;

WITH THE
ANSWERS.

TRANSLATED from the SWEDISH.

VOL. III.



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LETTERS

TO A
YOUNG PRINCE.



LETTER I.

LT has pleased providence, whose dispensations are ever to be revered, to deprive me of the happiness which I enjoyed in personally attending Your ROYAL HIGHNESS, watching and guiding your juvenile steps; but no event, whether pleasing or unfortunate, will ever estrange my heart from a Prince, who, for his virtuous dis-

A 2 position,

LETTERS TO A

position, rather than his high birth, deserves
to be universally beloved.

MAY you be peculiarly the care of heaven ;
and, to us, the sign of a covenant between
God and this kingdom ! May your prayers
prove an expiatory offering for the transgressions
of your people ; your conduct, their example ;
your sword, their protection ; your presence,
their comfort ; your long life, their sincere
wish ; your memory, their sure guide ! And
may it further be the gracious will of heaven to
add those blessings which I may have forgotten.

— When this body of mine shall have returned
to earth, O may my spirit ascend to heaven
'midst the joyful acclamations of your people,
on account of your heroic and benevolent ac-
tions ! Let no virtuous character droop, or
sigh beneath oppression. Give your subjects
cause

cause to thank you, their common father, for all their peace, their rest, their prosperity. May you prove a religious prince, a brave soldier, a wise governor, an universal philanthropist, and all my wishes will be perfectly accomplished !

PROBABLY, in my retirement, I shall be able to commit to paper such thoughts as my zeal towards Your ROYAL HIGHNESS's increasing virtues may, from time to time, inspire. It is an employment that will be a continual relief to my heart. And tho' these sheets may perhaps never meet your eyes, they will, at least, remain harmless witnesses of my ever fervent desire to promote your felicity, together with that of the kingdom over which it has pleased heaven to appoint you the future guardian.

To prepare your mind for the reception of true religion, from the moment you began to admire the works of nature, has been my constant and principal concern. You best can tell, dear SIR, how many hours we have spent over the works of the sacred writers; and how attentive I have been to lay hold of every opportunity to convince you of the perfect harmony, and connexion, between the Old and New Testament, as far as your tender years would allow. It is true, your future employment will be, by no means, that of a theologist or divine; but I always believed, and am still of the same opinion, that it is the indispensable duty of every christian, to convince himself of the truth of the gospel; the most striking proofs of which are found in the accomplishment of the ancient prophesies. If I am positively assured,

sured, that certain supernatural events were foretold many years before they happened, my reason, in judging of them from natural causes, must certainly submit to my belief. *Ea ad coelum via, si quis iustitiam colat et pietatem,* were the words even of a heathen, many hundred years ago; and the distinguishing titles of kings, which at the same time comprehend their duty, are, *Christianissimus, Catholicus, Fidelissimus, and Fidei Defensor*: I pray, therefore, that you may be a good christian; but, from no imaginary perfection, ostentatious of your piety.

GRADUALLY to change our puerility, and to improve it, into a manly behaviour and deportment, seems to be the first design, in a rational system of education. No sooner is the cradle laid aside, but the work is begun. 'Then,

that head-strong child CUSTOM, cleaves close to us, almost as soon as we become conscious of our existence; and you, SIR, are sensible that when it has gathered a little strength, it soon grows into a second nature. Your ROYAL HIGHNESS must remember, that in this respect, even you yourself were, in some degree, not exempt from the weakness of a child; and you have not forgotten with what resolution I have strove against this little tyrant CUSTOM: for I was always of opinion, that our manners ought to be neither effeminate, nor yet unpolished. *In moribus, et corporis gestu, says Cicero, duo sunt maxime fugienda, ne quid effoeminatum aut molle, ne quid durum aut rusticum sit.*

BUT it were impertinent to entertain you any longer with things calculated only for the more early part of your life. The dawn is now past;

and

and the day so far advanced, as to afford you light sufficient, without much assistance, to continue your progress in the direct path into which you have been led. You must now, SIR, exert your whole strength to help yourself forward; otherwise, all the assistance you have had, will avail you nothing.

LET me advise Your ROYAL HIGHNESS to make reading your chief entertainment. It is of universal advantage. In perusing the writings of sensible men, we have frequent opportunities of examining our own hearts, and, by that means, of attaining a more certain knowledge of ourselves: for we find that we are sensibly touched with incidents, or reflexions, of a certain nature; and, on the contrary, that we pass over others without the least emotion. Thus it is easy to discover which of

our passions predominate, and which, consequently, require the most attention. We learn to love virtue, and to shun vice: *In audiendo legendoque magnopore movemur, cum pio, cum amico, cum magno animo aliquid factum cognoscimus.* By reading we also learn to judge of the different style of various authors, and insensibly improve our own: *Aliter scribimus, quod eos solos, quibus mittimus, aliter quod multos, lecturos putamus.* If we happen to be blessed with a strong memory, we not only recollect frequent lessons, and examples, for our own conduct, but have many opportunities of instructing those with whom we converse: and if our memories are not the most extraordinary, it is very certain that reading will, at least, by degrees, improve our taste, our understanding, and our elocution: *Cum aliorum libros studiosius legimus,*

*legimus, orationem nostram sentimus aliorum cantu,
quasi colorari.*

I AM in some doubt with myself, whether, for a youth of a sprightly, active, genius, it were happier to be born with a strong memory, or a weak one. The first may possibly produce a borrowed understanding, where the latter would bring to light things intirely original: so that nature has often in reality been most kind in those very instances in which she seemed most parsimonious.

OUR minds may, not improperly, be compared to a camelion, reflecting every colour it approaches; or, to use a more familiar comparison, to a sheet of blotting-paper, which, sucking up the humid particles it covers, acquires

a good or bad taste, according to the moisture it has imbibed.

LET me persuade YOUR ROYAL HIGHNESS to reject, without distinction, the vast deluge of worthless books, with which modern scribblers have overspread the world. Confine your reading solely to the venerable ancients. Your understanding will daily gather strength, and your powers of reflection improve. To grow weary of solid truth, and sound reasoning, because it happens not to appear in a new dress, is equally ridiculous as if we were to grow dissatisfied with a select company of sensible friends, because their garments were old fashioned.

BESIDES the instruction you may receive from books, you will do well in lending a frequent ear to the counsels of sincere friends.

Whosoever

Whosoever advises you to win the united hearts of your people by a mild and gracious government; chearfully to reward, but to punish with reluctance; to trust and rely on our natural Swedish honesty; to stifle your passions the moment they are inconsistent with strict justice; by no means to encourage the destructive cabals of party, by acts of flagrant partiality; not tyrannically to force any man in matters of opinion, but rather to engage submission by reiterated lenity.—Whosoever shall give you such advice, is undoubtedly an honest man, a sincere friend, and a faithful servant. But if any one should endeavour to lead Your ROYAL HIGHNESS the contrary way, you may conclude him to be unworthy of your favour; and that self-interest, revenge, or oppression, lye concealed beneath his veil of zeal for your service.

I DEEM

I DEEM it a peculiar happiness to us private people, that we are so frequently told of our faults; for I hate court flattery, as it is the real cause why kings and princes are generally ignorant of their own character amongst their people. If I knew any method of obtaining this knowledge with certainty, I would bequeath so valuable a secret to Your ROYAL HIGHNESS, as the strongest proof of my devotion to your true interest. For the present, I can do nothing better than advise you to keep a strict watch over yourself: if a king feels his own conscience grow uneasy, he may be very certain, that the cause of it has already spread itself throughout his kingdom with the rapidity of lightning: and a hundred great actions are not sufficient to efface, in the minds of his people, the remembrance of one single fault.

fault. You must therefore daily be your own severe judge, if you would be secure from the judgment of your subjects ; which, tho' often silent, is not of little consequence. You may also gather some information from the very looks of those who are admitted to your presence ; for an universal affection will be visible in the eyes of every one : which, when you have obtained, you cannot possibly be too careful of preserving. It may, perchance, grow cool for once, and be again relumined ; but if, a second time, you let the flame expire, where is the Promethean-heat that shall give it new life ?

I CANNOT urge it too often, nor with too much zeal : beware, O beware of sycophants ! I remember to have been told of a sensible man, who being asked, what animals in the creation he thought the most poisonous ? answered,

Among

Among wild beasts the calumniator, and, of tame ones, the sycophant.

Be ever careful of loading your conscience with persecution; but rather, for your own sake, foist it, by raising the oppressed.

With regard to your present conduct, it were needless to remind you, how much it is your duty to love and honor your Royal Parents; for you remember the promise of the Almighty, that it shall then be well with you, and your days shall be long in the land.

DIogenes being once asked, What time of the day a man ought to dine? replied, The Rich when they please, the Poor when they can. You, my dear SIR, will be so situated, that it will be your own fault, if you suffer one hour

of

of your life to pass unstamped with some good action: as often, therefore, as you are known to let an opportunity of this kind escape you, the world will have just cause to question your disposition. As to us, who are situated in private life, we have it but seldom in our power to taste the pleasure which is the consequence of extensive acts of benevolence.

PHILIP, king of Macedon, having drank too much wine, happened to determine a cause unjustly, to the prejudice of a poor widow; who, when she heard his decree, boldly called out, I appeal to Philip, sober. The king, struck with the peculiarity of the event, recovered his senses, heard the cause afresh, and finding his mistake, ordered her to be paid, out of his own purse, double the sum she was to have lost. This is an example worthy your imitation.

Be

BE ever stedfast to your word; yet be not ashamed to confess your errors, nor slow to indemnify those who may have suffered by your mistakes.

LET your conduct be the result of your own reason and resolution, and you will generally find that you have the direction of your own fate:

Chi non è savio, paciente & forte,

Lamentisi di se, non della forte.

Order and regularity are the supports of government. The great Alexander used to say, that all his heroic actions were the effects of œconomy and discipline.

IT was a saying of Aristotle's, that virtue is necessary to the young, to age comfortable, to the

poor

poor *serviceable*, to the rich an *ornament*, to the fortunate an *honor*, to the unfortunate a *support*; that she *ennobles* the slave, and *exalts* nobility itself.

You, my dear SIR, will, I know, by your gracious and mild government, win the hearts of all your dependents, and banish all servile fear far from your throne: for he that will be universally feared, is, generally himself, afraid of every one. You will much rather place your confidence in men who are steady and manly in their behaviour, than in those fawning cringing gentry, who are a scandal to manhood. I wish it were possible for Your ROYAL HIGHNESS to be invisibly present in the antichamber of a king, that you might observe the ridiculous pride of some of these court sycophants. To see them there, one would imagine them im-

powered

powered with the sole dispensation of the royal favours ; but the moment the door opens, and the king approaches, you would behold them, from enormous giants, reduced to mere dwarfs, infinitely below the standard of common men. You might, perhaps, smile at the sudden transition ; but, I am certain, you would pity them in your heart.

IT were wrong to imagine, that a Prince loses any part of his own dignity, by suffering those about him to act up to the characters with which they are honoured : for those who serve the government, like planets in the heavens, do but reflect the lustre they receive from the great luminary round which they turn. How gloriously has the inimitable Pliny praised the emperor Trajan, when he says, *Major omnibus quidem eras, sed sine ullius diminutione major.*

Eandem

*Eandem auctoritatem, præsente te, quisque, quam
absente retinebat; quin etiam plerisque ex eo
reverentia acceſſerat, quod tu quoque illos rever-
rebare.*

WHATEVER I have written to YOUR ROYAL HIGHNESS, in this, or in any other of my letters, I willingly submit to the judgment of every one; for nothing would give me greater pleasure than to see any part of them altered, corrected, and amended, by a more skilful hand. My designs were always just and honest; I have therefore given my pen its full liberty. My style, my want of wit, my uncouth manner of expression, and my irregularity, I resign for the entertainment of the criticks; but, as to the fabric itself, exclusive of the ornaments, if any thing erroneous should appear, it is certainly contrary to my intention.

You,

You, SIR, are sufficiently assured, that, so long as I remain in this world, I have no desire equal to that of contributing to your felicity: you will therefore look candidly upon my endeavours to convince you, by real services, how sincerely I am

Yours, &c.

Ækeroe,

23 May, 1754.

LET

LETTER II.

YOUR ROYAL HIGHNESS will find your desire, to enlarge your library, increase, in proportion with your passion for learning.

No books should have admittance, into the library of a prince, but such as are of known and approved excellence: especially those of the historical class; of which I would give the preference to the works of those authors who lived in, or immediately succeeding, the times of which they wrote: and of these the best editions are requisite.

THOSE which are called *editio princeps*, or first editions, are frequently as expensive as they are of little value; except to some antiquated bookworm, in order to complete his dusty col-

lection; or to a pedant, who may, now and then, use them in his disputes with his learned brethren of the schools. But in contentions of this kind, Your ROYAL HIGHNESS will never want champions among our Swedish literati.

NOT that I would, by any means, be understood intirely to disapprove of these disputes in matters of mere erudition. I only say, from experience, that those old editions are rather desirable in a public library, which is open to every one, than in a private collection, intended only for the use, and entertainment, of the person to whom it belongs.

THE well known neat editions, *in usum Delphini*, which were printed by command of Lewis XIV. with notes written by some of the most learned men of those times, are, beyond dispute,

valuable; yet they are not, without exception, the best. The command of a king does not always impose the stamp of excellence upon the works of the learned. Every reader praises, or condemns, according to his own judgment, and the character of the book is determined by the majority of voices.

Your ROYAL HIGHNESS will give me leave (for I have spent much time among books) to lay before you a few thoughts relative to those historians which most deserve your attention; and at the same time to point out to you the latest and best editions, both with regard to the text and commentary.

LET us begin with the Jewish history; a considerable part of which you have already gone through, in reading the Bible: but to speak

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of the various editions of the sacred writers
would, alone, by far, exceed the compass of a
letter.

THE Bible printed at Mentz, which was the
first produce of the press, is the most scarce,
and is on that account, generally sold for up-
wards of a thousand dollars.

ROBERT Stephens's Bible, which was printed
at Paris in the year 1540 in folio, is remarkable
from the printer's having offered a reward for
every fault of the press that any one should dis-
cover in it.

A DANISH Bible has been published within
these few years, which is thought to come
nearer the original than any one extant. I leave
it to the consideration of the government, and

our Swedish prelacy, whether, in this, our neighbours have not set us an example worthy our imitation. Not that I, in the least, doubt the truth of our present translation, so far as it is material to our religion; only I am of opinion that there are some passages that might be rendered more orientally nervous.

FLAVIUS JOSEPHUS was born in the reign of Caligula. He was a Jew, a descendant of the Maccabees, and of the pharisaic sect. The Galileans chose him for their leader, and he was taken prisoner by Vespasian. He was present at the siege of Jerusalem, and, consequently, an eye witness, in general, of the facts he has related in his history of the wars of the Jews. He died, a citizen of Rome, in the reign of the Emperor Domitian; and was called, even during his life-time, the Grecian Livy. The last edition

of his works was printed at Amsterdam in 1726, two vol. fol. Greek and Latin, with notes by Hudson, Bernard, Gronovius, Spanheim, Re-land, and others.

JOSEPHUS GORIONIDES, OR HEBRAICUS, was also by birth a Jew. He lived in the ninth century. The last edition of his works was published at Gotha, in 1707, two vol. quarto, Greek and Latin, with Breithaupt's notes.

IN want of more ancient authors, Yout ROYAL HIGHNESS must content yourself with a work of a modern date, written in English by doctor Prideaux, and afterwards translated into French by the well-known P. de Tournemine: printed at Paris 1726, in 7 vol. 12mo.

THE history of the times immediately subsequent, has been collected by different writers, as chance and opportunity happened to present them with the materials.

POCOCKE, an Englishman, perfectly acquainted with the oriental languages, having resided many years at Aleppo, brought along with him at his return, various Syriac, and Arabic manuscripts, which he afterwards translated into Latin: the principal of which is his *Gregorii Alupbaragii Historia Dynastiarum orientalium*, with Pocock's own notes, printed at Oxford 1663 and 1672, in 2 vol. 4to. He died in the year 1691.

WE are told that Dictys Cretensis, Dares Phrygius, and Josephus Ascanius, composed a

history of their own times. But they certainly were not the authors of that history of the Trojan war, which is generally ascribed to them. There is no doubt but it had its birth in Italy many years after they were dead. The last and best edition of this work was printed at Amsterdam in 1702, with notes by Madam Dacier, and Sam. Dreseni, and with many impressions of medals, and bas relievos. Madam Dacier has translated Dares Phrygius, separately, into French.

REINERUS REINECCIUS, professor at Frankfort, died in the year 1591. The world is greatly obliged to the labours of this learned and indefatigable man, for rendering the study of chronology less intricate. In consequence of his unwearied researches into the dark abyss of antiquity,

antiquity, he has left behind him, among other things, these principal works:

*Familiae Regum Ponticorum & Bosphorano-
rum ex stirpe Archæmenidarum. Lipsie
1570. 4to.*

*Familiae Regum Macedoniae. Lips. 1571,
4to.*

Familiae Arsacidarum. Lips. 1571, 4to.

*Syntagma Heroicum trium priorum Monar-
chiarum. Helmstadii 1594, 1595, and
1597. 3 vol. fol.*

I SHALL now have the pleasure to lead Your ROYAL HIGHNESS from this obscurity to a much more enlightened period.

GRECIAN HISTORY.

PAUSANIAS, famous for his learning and eloquence, ended his days at Rome, in the

happy reign of Marcus Aurelius, at a very great age. There it was that he finished his description of Greece; in which, having gone through the more early ages, he comprehends every thing relative to the country itself, and its peculiar fate, down to the times in which he wrote. His *Descriptio Græciae* was first printed at Venice in 1516, fol. But I am of opinion, that the Leipsic edition, 1696, fol. with *Xylander's*, *Sylburg's*, and *Kuhn's* notes, will be more useful, and also more entertaining to Your ROYAL HIGHNESS.

THE only translation of Pausanias, that I can recollect, is that of Gedoyn, printed at Paris 1731, in 2 vol. 4to. with cuts.

HERODOTUS, one of the oldest, and most venerable, among the historians, lived almost

five hundred years before Christ. His little desire of advancement, the knowledge he acquired by traveling, the steadiness of his manner in writing, his honesty in discovering the grounds upon which his relations are founded, are all sufficient reasons why he should now be believed, as he was beloved and honoured during his life. He had many enemies ; but his virtues were proof against all their attempts. I am convinced Your ROYAL HIGHNESS will read this author with great pleasure, both on account of the subject, and the style. He treats chiefly of the wars between the Greeks and Persians, from the reign of Cyrus to the time of Xerxes, frequently including the history of other nations.

*Herodoti Historiarum Libri IX. Græce &
Latine, ex versione Laur. Valla, cum
annotat. Variorum auctorum : ex recen-*

*fione & cum notis Jac. Gronovii, was
accurately printed at Leyden in 1715, fol.*

The best French translation of this book is that
of the president Bouhier, printed at Lyons
1746, 4to.

THUCYDIDES, by birth an Athenian, and
a Thracian general, was, by plots, and false
accusations of his enemies, condemned to a
twenty years banishment ; which time he em-
ployed in writing a history of the war between
Athens and Sparta ; but was not able to carry
it farther than within six years of its conclusion :
for his history comprehends only one and twenty
of the twenty seven years which the Peloponne-
sian war continued. In his younger days he
was a very attentive auditor to Herodotus,
when he used to read his works to the people
at the Olympic games, which undoubtedly laid
the

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the foundation of the general approbation with which his own writings have been honoured.

Thucydides de Bello Peloponnesiaco, with Stephens's, Hudson's, Wasse's, and Duker's notes, was printed by Wetstein in Amsterdam, 2 vol. fol. 1731.

A French translation of this work, by Perrot d'Ablancourt, was published at Paris in 3 vol. 12mo. 1714.

XENOPHON, who was also an Athenian, an author, and a soldier, was born about the time when Thucydides died, whose work he continued; for the execution of which he had sufficient leisure, as like the former he was obliged to shun his native country for many years together. To Socrates, he was obliged for his learning; and, for his military fame, to his retreat with ten thousand men, after Cyrus

the

the younger had been defeated by his brother Artaxerxes Mnemon. It were unnecessary to enlarge upon this retreat, as Your ROYAL HIGHNESS will find it mentioned by almost every military writer, when, having studied the theory, you proceed to the practice of the art of war.

Of Xenophon's works, I prefer the Oxford edition in 1703, 5 vol. 8vo. to that which was printed at Paris.

DIODORUS, from the island where he was born, surnamed SICULUS, lived in the days of Julius and Augustus Cæsar. This author travelled no less than thirty years, merely with an intent to gather materials for his historical work; which originally consisted of forty books: but of which fifteen only have escaped the ravage of destructive time. Not that we

have

have much reason to lament the loss, since those which remain are chiefly filled with fables and inconsistent stories, mythological rather than historical.

Diodori Siculi Bibliotheca historica, was printed at Amsterdam 1746, 2 vol. fol. with Wesseling's, Stephens's, Rhodoman's, Ursin's, Valesius' and Palmer's notes.

Terrafon's French translation of this book, in 7 vol. 12mo. was published at Paris from 1737 to 1744.

ARRIANUS, by birth a Nicomedian, lived in the pleasing times of Hadrian, Antoninus Pius, and Antoninus Philosophus. His merit raised him to the consular dignity ; and he had the happiness, during an uncommon, but universal period of tranquillity, to discharge the duties

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duties of his office, and to prosecute his studies
in peace.*Arriani Expeditiones Alexandri, libri vii.*was printed at Leyden, fol. 1704, un-
der the inspection of Gronovius, and
with his annotations.

QUINTUS CURTIUS RUFUS. There have
been many disputes who this Curtius was;
whether he lived in the reign of Augustus,
Tiberius, or Vespasian? whether this history
of Alexander, bearing the name of Curtius,
was not written by an Italian in the fourteenth
century? In short, all that we can gather from
these disputes, seems to be, that the matter is
still as doubtful as ever. Yet, for my own
part, from his style and manner of writing, I
cannot help being of opinion, that Curtius lived
in the flourishing times of the Roman empire;

and

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and that he was really the author of the work ascribed to him. Freinsheim has endeavoured, by way of supplement, to add that which seems wanting to complete the history. Your ROYAL HIGHNESS will find a more particular account of this author in Bayle.

Quintus Curtius de rebus gestis Alexandri

Magni. To be met with every where.

First printed at Venice, 1471, fol. with

Plutarchi Apophthegmata laconica. The

last and the neatest edition I know of,

is that printed at Leyden, 1724, 2 vol.

4to. *cum notis Variorum*, with cuts.

WE now come to the

ROMAN HISTORY.

POLYBIUS LYCORTA, a learned Grecian, and an intimate friend of both the Scipios, wrote his most admirable history during his residence,

residence, in a public capacity, at Rome, almost two hundred years before the birth of Christ. There were originally forty books of this work; but, alas! no more than the five first, and a few scraps of some of the rest, have reached the present age.

A pompous folio edition of Polybius was printed at Paris, with Cesaubon's notes, in 1609.

This fragment was translated into French by Thuilliers, and in 1727 was published at Paris, with a very elaborate commentary by Chevalier Folard, 7 vol. 4to. with fine plates.

CAJUS CRISPUS SALLUSTIUS, was born in some part of Italy, and educated at Rome. He was honoured, for some time, with a seat in the Roman senate; but was expelled on account

count of his dissolute life; was restored by Julius Cæsar, and intrusted with the government of Numidia, which province he so fleeced, as to return to Rome loaded with riches. But his wealth was of short duration; for he squandered it as profusely as it was unjustly acquired.

SOME remains of his Roman history, as also his *Historia belli Catilinarii & Jugurthini*, are still in being; of which there is a good edition, *cum notis Variorum*, printed at Amsterdam, *cura Havercampi*, 1472, 2 vol. 4to. His *Historia belli Catilinarii & Jugurthini*, was first printed at Venice in 1470, fol. and the last edition, which is indeed a very beautiful one, was printed at Glasgow, in Scotland, 1749*.

JULIUS

* The translator of these letters takes leave to add, that (in his opinion) the best English translation of Sallust, is that published a few years ago, by William Rose, A. M. in a pocket volume.

JULIUS CÆSAR, the first Roman emperor, with whose life and heroism Your ROYAL HIGHNESS is well acquainted, has shewn us, that there are hours of tranquillity, and repose, to be found even amidst the hurry of the most important government. A prince cannot possibly employ his leisure time better than in literary amusements: but he should be particularly cautious as to the object of his study, lest he should inadvertently expose himself to the cavilings of certain impertinent writers, who may not chuse to consider him as a prince, but simply as an author. Even Cæsar's commentaries, however generally admired, have not escaped criticism. Asinius Pollio, who lived in the reign of Augustus, charges them with the want both of elegance and veracity. And Bayle in his *Nouvelles de la République des Lettres*, 1685,

seem

seems to be of the same opinion. The same sentiment appears also in *Vossius, de Historicis Latinis*. In my opinion, Cicero's character of this work is the most just, where he says, *Nudi sunt ornatu orationis, tanquam ueste detracta, &c.* to which Bayle, in his dictionary, adds, *On y trouve une grande netteté de style & toutes les beautés négligées, qu'un génie aussi heureux que celui de Jules César pouvoit rependre dans un ouvrage de cette nature, qu'il composoit à la hâte, & sans artifice.*

CÆSAR's life deserves your particular attention. Let me advise Your ROYAL HIGHNESS not to omit Sallust's comparison between him and Cato, in his book *de bello Catilinario*. You may then choose, for your imitation, which of the two characters you are most disposed to resemble.

THESE

THESE *commentaries* were first printed at Rome, in the year 1460, in folio: since which an incredible number of editions have been published in various parts of the world. They are universally read in schools.

LEWIS XIV. when a boy, translated part of Cæsar's *commentaries*; and the work was published under this title: *La guerre des Sujets, traduite du premier livre des Commentaires de Jule Cæsar, par Louis XIV. Roy de France. Paris 1651, de l'Imprimerie royale, in folio, avec fig.* This is a very grand translation, it must be confessed; yet there is another, with a less pompous title-page, done by baron Spanheim, which deserves the preference: the latest edition I have seen, was printed at Amsterdam in 4to. 1728.

DIONYSIUS

DIONYSIUS HALICARNASSENSIS resided at Rome no less than twenty-two years, in the reign of Augustus. His *Antiquitates Romanae* consisted originally of twenty books, but of these no more than the first eleven have been preserved.

The best edition, with a French translation, was printed at Orfurth in 1704, with Hudson's notes*.

TITUS LIVIUS, who was born at Padua, is generally allowed to deserve the first place among historians; partly from his own merit, and partly on account of the particular favours conferred on him by the emperor Augustus;

* An excellent English translation was published in this present year 1758, by Edward Spellman, Esq;. See Monthly Review for September in the same year.

gustus ; who is said to have assisted him with the materials necessary in compiling his Roman history. After the death of Augustus he returned to Padua, and died, on the same day with Ovid, in the fourth year of the reign of Tiberius.

His history, the first part of which is founded only on tradition, began with the foundation of Rome, and ended with the death of Drusus. But of a hundred and forty books, unfortunately no more than thirty-five are now in being. He was no less esteemed during his life, than he has been ever since his death.

His Roman history was first printed at Venice in 1470, fol. and the latest edition that I know of, was published at Amsterdam, in 1710,

with

with Freinsheim's and Le Clerc's notes, in 10
vol. 8vo.

M. VELLEJUS PATERCULUS was first, in the reign of Augustus, tribune of the people, and was afterwards honoured with the command of the cavalry, in Germany, under Tiberius. His epitome of the Roman history is allowed to be chronologically accurate; and he has, in general, done justice to the memory of great men. As to his panegyric upon Tiberius, it has had no other effect upon the minds of posterity, than that of exposing its author. His style and language does honor to the times in which he wrote; insomuch, that we have great reason to lament that his works were not handed down to us entire.

THE

THE last and best edition of this author was printed at Leyden under the inspection of Burmannus, *cum integris scholiis, notis, variis lectionibus, & animadversionibus doctorum, 1744, 8vo.*

CORNELIUS TACITUS lived in the times of Vespasian, Domitian, and Nerva. Under the government of the last he arrived at the consular dignity. Where he was born is uncertain. His history and annals carry with them the marks of a masterly pen. Never was historian more universally, and deservedly, esteemed: nor can any one boast of a more numerous and respectable list of commentators. On the other hand, he has also had many enemies. But since whoever has the fewest defects, is the most perfect, Tacitus undoubtedly deserves

the praise he has acquired. His ideas are so peculiarly smart, pertinent, and so happily expressed, that in all probability he will continue a model, and also a stumbling-block, to all future historians.

THE first edition of Tacitus was published at Venice about the year 1467, or 68, as appears from a few lines at the end of the book, which also inform us, that it was printed by John Spire, as *artis gloria prima suæ*. This same Spire printed *Plinii Secundi historia naturalis* in 1469.

*Taciti opera, quæ extant, cum notis diver-
sorum, &c. ex recensione Job. Gronovii,
was last published at Utrecht in 1721, 2
vol. 4to.*

C. SUETONIUS TRANQUILLUS, whose works were first published at Rome 1470, fol. had not been long at Hadrian's court before he fell into disgrace, and was obliged to fly. Writing was his chief employment; and he is said to have left behind him works of various kinds: but of these there are none remaining, except his lives of the twelve Cæsars. There is a peculiar boldness in this historian, which may serve to teach all great people how necessary it is that they should be upon their guard in every action of their lives; for there will certainly be found some future Suetonius's who will dare to lift up the veil, and shew them to the world as they really were.

THE last edition of this author was published at Amsterdam in 1736, 2 vol. 4to. *cum notis Egnatii,*

*Egnatii, Glareani, Torrentii, Urfini, Casauboni,
Gruteri, Marcili, Grævii, Patini, Burmanni,
&c.*

APPIANUS ALEXANDRINUS, a famous Greek writer, who connected the Roman history with that of other nations, as far as they were naturally interwoven, dividing it into different periods, as they were concerned with different people. Some part of his work only hath escaped those evils which have robbed us of so many valuable books. He lived in the reigns of Trajan, Hadrian, and Antoninus Pius.

THE first impression of his works appeared at Venice in 1472, fol. and the last at Amsterdam in 1670, in 2 vol. 8vo.

DION CASSIUS was of Greek extraction. He was sometime governor of Smyrna, but in the year 229, in the reign of Alexander Severus, was made consul. Yet he was at last obliged to retire to Nicea, the place of his birth, where, in perfect tranquillity, he wrote his Roman history, in the Greek language, of which a part is still in being. He is justly reproached with having been prejudiced against Pompey, Cicero, Seneca, and other great men.

Dionis Cassii Historiæ Romanae, Libri XLVI. Graece & Latine, ex versione G. Xylandri, cum notis var. printed at Hanover 1606, fol. A French translation was published at Paris in 1674, in 2 vol. 12mo.

LUCIUS

LUCIUS ANNÆUS FLORUS, of the same family with Seneca and Lucan, lived about two hundred years after the birth of Christ. His epitome of the Roman history wants that uniformity of manner, and simplicity of style, so pleasing in an elegant historian.

THIS author was first published by Pontanus, and afterwards by Salmasius and Madam Dacier, with notes. In the year 1704 were printed at Cologn his *Libri duo priores ex Criticorum observationibus correcti, cum textus ratione, notisque variorum historicis, politicis & antiquariis, ex editione Laur. Begeri, fol. with cuts.*

HERODIAN wrote his Roman history in Greek, his native language. It begins from the

death of Marcus Aurelius, and concludes with that of Pupienus, at which time Herodian was himself at the court of Rome. The work is divided into eight books, and contains, in particular, an account of the superstitious ceremonies used at the deification of the emperors.

*Herodiani Historiæ de Imperio post Mar-
cum, vel de suis temporibus, libri VIII.
Græce & Latine, ex versione Angeli
Politiani, &c. with Stephens's notes.
printed at Leyden 1745, 8vo.*

A good French translation, by Mangault, was published at Paris 1745, 8vo.

EUTROPIUS served under the Emperor Julian, and, in the fourth century, marched with him against the Persians. His abbreviation of the Roman history, consisting of ten books, begins with the foundation of the Republic,

public,

public, and continues down to the times of Valentis, to whom he dedicates his work.

Entropii Breviarum historiæ Romanæ, cum metaphrasi græca Pæani, & notis integris variorum, ex recensione Sig. Havercampii. Leyden 1729, 8vo.

A good French translation by Lezeau.

SEXTUS AURELIUS VICTOR, also lived in the reign of Julian, in the fourth century. In the year 369 he was consul at the same time with Valentinian. This author likewise has left us an epitome of the Roman history ; of which the last edition was published at Amsterdam *cum notis var. 1733, 4to.*

AMMIANUS MARCELLINUS, died about the year of Christ 390, after he had finished, in a style not the most pleasing, a history,

which, from the matter it contains, must necessarily be of some importance. It originally consisted of thirty-one books; but of these, eighteen only, which take in that period between Constantine and Gratianus, have escaped destruction.

Editio princeps, or the first edition, appeared at Rome in 1474, under this title, *Ammiani Marcellini rerum gestarum libri a XIV. ad XXVI. ex editione A. Sabini Poëtae*. But the best edition of these remaining eighteen books was printed at Leyden in 1693, *cum annotationibus Lingenbrogii & Valesiorum, ex editione & cum notis Jac. Gronovii, cum fig.*

AELIUS SPARTIANUS lived in Dioclesian's reign. He wrote the lives of Hadrian, Caracalla, and four other emperors.

JULIUS

JULIUS CAPITOLINUS, also a Roman historian, lived in the third century.

AELIUS LAMPRIDUS, in the fourth century, wrote the lives of Commodus, Diadumian, Eliogabalus, and Alexander Severus ; which he dedicated to Constantine.

TREBELLIUS POLLIO composed, towards the end of the third century, a history of the Roman emperors, of which no more remains than a part of the reigns of Valerian, Gallien, and the thirty tyrants. But as he was not an historian of the most indisputable veracity, the loss of the rest of his works is the less to be lamented. This is indeed generally the case : when once a man has been detected in a lie, he will find it extremely difficult to regain

that credit, of which all honest men must be ambitious.

FLAVIUS VOPISCUS was born at Syracuse, and lived in the beginning of the sixth century, in the reigns of Dioclesian and Chlorus. He settled at Rome, and there wrote the lives of Aurelian and Tacitus. His works are of no great estimation, nevertheless they happen to have been preserved.

THESE four last mentioned historians, together with Vulcatius Gallicanus, who lived about the same time, were published together at Paris in 1620, fol. and at Leyden in 1632, in 4 vol. 12mo.

PLUTARCH, a famous Greek writer, may, not improperly, be added to the catalogue. He
lived

lived in the reign of Trajan, by whom he was much honoured and esteemed. Besides his moral writings, and some other pieces, fortunately are preserved his lives of eminent Greeks and Romans. This work is indeed merely biographical; yet, at the same time that it affords many excellent examples both for kings and subjects, it also throws a considerable light upon the times in which those great men lived.

Plutarchi vitæ illustrium virorum, with a Latin translation. Paris 1624, 2 vol. fol.

There are two separate translations by Amiot, and by Dacier; of which Amiot's is most esteemed.

I HAVE been told that there is a supplement to Plutarch's lives, written by one

Rowe

Rowe *, an Englishman ; but as I never saw the book, I can give Your ROYAL HIGHNESS no character of it : nevertheless you will probably chuse to add it to your library.

IF Your ROYAL HIGHNESS chooses to amuse yourself by reading the actions of men in private life, I must recommend to you the following two biographical writers : *Diogenes Laertius*, and *Cornelius Nepos*. I dare say, SIR, you are persuaded that there are private people in the world, whose lives may neither be unentertaining nor uninstructive, even to a crowned head.

NEPOS

* This was Thomas Rowe, husband to the celebrated poetess Mrs. Rowe. His work bears a good character among the learned in England and France : vid. *Lives of the Poets*, 5 vol. 12mo. *Life of Mrs. Rowe*.

NEPOS was a cotemporary and intimate friend of Cicero. *Laertius*, in the reign of Alexander Severus, wrote the lives of the ancient philosophers.

PERHAPS, SIR, I have already trespassed too far upon your patience with this imperfect catalogue; yet, possibly, it may add some little to your (I had almost said innate) passion for learning: and it will always be in your power to command some one of fewer years, and greater abilities, to correct and to finish what I have sketched out so faintly.

WERE I now to venture far into the field of more modern literature, I should probably expose myself to frequent contradiction; for, where we have personal and immediate connections,

nections, our reason is generally led captive by our prejudices. However, I may venture to say, that no events have been related with more accuracy, than those which have happened in France since the beginning of the fifteenth century: for it was ever a custom with the monarchs of that kingdom, to have each his own cotemporary historian. And it is a true observation, that the more troublesome the times, the more probable it becomes, that the real history of those times will be communicated to posterity. Both parties have their advocates, who, by reciprocally discovering the weak side of their opponents, generally at last unveil the truth. Had we even lived during the factious minorities of the kings of France, we could not possibly have been better acquainted with the transactions of those days, than we now are.

THERE

THESE is a scarce book, of which I am not possessed, but which Your ROYAL HIGHNESS will, I dare say, chuse to add to your library: This is the title: *La Bibliotheque de François Grudé, Sr. de la Croix du Maine; ou Catalogue general de toutes sortes d'Autheurs, qui ont écrit en François, depuis 500 ans & plus. Paris 1584, in folio, tom. I.* More were never published.

AND if to this Your ROYAL HIGHNESS were to add the two following works, you will then want no assistant to point out to you the French historians.

Du Chesne's Historiæ Francorum Scriptores, •
5 vol. fol.

Du Bouquet's Rerum Gallicarum, & Francicarum scriptores, 8 vol. fol.

IN

IN the mean time perhaps, SIR, you may have no objection to be made acquainted with some of the principal ancient French historians. Such of them as happen to be, at present, in my possession, you will find in the following list.

TURPIN I shall first mention, in order to inform you, that the history of Charles the Great, published under his name, is a mere romance, written in the old French language, with this title: *Chronique & Histoire faite & composée par Turpin, Archevêque de Rheims, contenant les prouesses & faits d'armes advenus en son temps du Roi Charles le Grand, dit Charle Magne & de son neveu Roland. Trad. du Latin, Paris 1527, 4to.*

1527, 4to.

JEAN

JEAN SIRE de JOUVILLE, was a gentleman of distinction at the court of Lewis the Saint, and, by the female line, of the house of Burgundy. He attended his sovereign in various campaigns; was brave, wise, and honest. In the year 1305, being then upwards of seventy, he wrote the history of his Royal Master's achievements; and died at the age of ninety. In the year 1748 was found an original manuscript of this author, which was purchased for the king's library. If this should ever be published, we shall then see whether M. du Cange has deviated from the intention of his author.

JEAN JUVENAL DES URSINS, was born of a noble family in Champaign, in 1388, and died archbishop of Rheims in 1473. This is the Ursins who was ordered by Charles VII. to inquire

inquire into the justice of the sentence of Johanna d'Arc, called the Maid of Orleans; but this inquiry was after her execution. He wrote the history of his own times, from 1380 to 1422, which was republished in 1653 at Paris, with Godefroy's notes.

ALAIN CHARTIER lived in the reigns of Charles VI. and VII. He had the remarkable honor to receive, when asleep, a kiss from Margaret of Scotland; who declared, it was not Chartier she had kissed, but the lips from which she had heard so many good and pleasing words. But regardless of this kiss, which perhaps had better been never bestowed, he was held in great estimation on account of his learning. The last edition of his works was published under the following title.

Les

*Les Oeuvres d'Alain Chartier, Secrétaire des
Rois Charles VI. & Charles VII. Con-
tenant l'histoire de son tems, l'Espérance,
le Curial, le Quadrilogue, & autres pieces.
Edition revuee, corrigée & augmentée par
André du Chesne. Paris 1617, 4to.*

In which, it may not be improper to observe,
are found several pieces ascribed, by du Chesne,
to Chartier, which were certainly not his.

PHILIPPE DE COMINES, Seigneur d'Argenton, was born of a noble family in the year 1445, in Flanders, and died in 1509. He was lord of the bedchamber to Lewis XI. of whom he was a particular favourite; but was undeservedly disgraced by Charles VIII. and thrown into a vile prison; after which he was removed to Paris, into a more tolerable place

of

of confinement: and, after two years imprisonment was found intirely innocent. His history comprehends the events of thirty-four years, in the reigns of Lewis XI. and Charles VIII. Notwithstanding the various memoirs, which, for these many years past, have been crowded into the world of letters, those of Comines retain their original value.

Les Memoires de Philippe de Comines, nouvelle édition, revue sur les MS. enrichie de notes & de figures, & d'un ample recueil de preuves par l'Abbé Lenglet du Fresnoy. Paris 1744, 4 vol. 4to.

JEAN FROISSART, canon of Chimay, was born at Valenciennes about the year 1337, and died, as is generally believed, in 1402. He wrote a chronicle of the transactions between

France,

France, Spain, and England, from the year 1326 to 1400.

Histoire & Chronique de Jehan Froissart, contenant les guerres de France & d'Angleterre, & autres lieux, depuis l'an MCCCXXVI. jusqu'en MCCCC. &c.
Lyon 1559 & 1590, 2 vol. fol.

To this work, must, necessarily, be added, Monstrelet's continuation from 1400 to 1467; as also that of Deny's Sauvage to the year 1516. These last are printed together in 2 vol. fol. Paris 1572. Monstrelet lived in the times of which he wrote, and was, some time, governor of Cambray.

MICHEL DE CASTELNEAU, Seigneur de Mauvissiere, during the reigns of Charles IX. and Henry II. was sent five times ambassador

to

to England, and may therefore reasonably be supposed to have been well acquainted with the secret history of his times. His *memoirs* were published by Jean le Laboureurs at Paris 1660, 2 vol. fol. To which are since added : *Suite des Memoires de Castelneau, tome troisieme, contenant les nouvelles additions & les preuves, &c. avec près de 400 armoiries en taille douce.*
Bruxelles 1731, fol.

YOUR ROYAL HIGHNESS must be pleased to content yourself with this short catalogue of the ancient French historians, for the present. We are now come to the more turbulent times of the *ligue* and *minority*; when every hand that could hold a pen, scribbled in defence of some party. But I fear those days of disorder would but ill agree with my Pyrmont water. I must therefore content myself for a while

with only thinking of my dear Prince, till it shall again be in my power to write to him.

WERE I assured that my plan of a library would be agreeable to Your ROYAL HIGHNESS, I should continue it in some future letter. It might perhaps be of use to you, notwithstanding such inaccuracies as may naturally be supposed incidental to old age.

I KNOW I shall again be reproached with having wrote of things above your years; to which I answer, as I have already done, that I am well assured you will not destroy my letters as soon as you have read them: besides, heaven only can tell when this will reach your hand. I write it in this my island of repose, far from the clamour of the noisy world; where I am daily adding to my conviction, how few things

things are needful to the support of man, and of how little consequence is the life of an individual. If I should be surprised by death, I leave this, among other writings, as a proof how uninterruptedly my thoughts have been employed, with a design to add to your felicity, and am, dear SIR, most sincerely

Your, &c.

Ækeroe,

May 27, 1754.

L E T.

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V O

LETTER III.

I Rejoice to find that Your ROYAL HIGHNESS continues to give daily proofs of your progress in useful knowledge. In this year you are become, in some degree, acquainted with the Latin language ; and it seems but reasonable that you should dedicate its first fruits to the study of the sacred classicks : you will therefore allow me to lay before you a few of those passages which particularly concern the princes of the earth, and which together comprehend a perfect system of their duty to themselves, their subjects, and to all mankind. *

* The passages here collected by the worthy Count, are omitted by the Translator, as they were many in number, and would have swelled this letter, as they have done the original, to an immoderate length.

IN the books of Samuel, Kings, and Chronicles, there are many truths with which all princes should be acquainted ; many lessons, warnings, and examples for their conduct. *Longum iter, says Seneca, est per præcepta, breve et efficax per exempla.* Your ROYAL HIGHNESS is yet of an age to bear the truth unvarnished. But these books were partly written for the instruction of Princes, after they are arrived at an age when sincerity in a subject might be dangerous. With these sacred writings they may retire, and gather knowledge in their closets.

LET me persuade my dear Prince, to accustom himself betimes to fear the great Creator of the Universe, and to make himself acquainted with his divine will.

You

You will find, my dear SIR, that these sacred writings contain many excellent rules, as well for the government of yourself, as of your people. I hope therefore you will never think them beneath your notice, and even frequent perusal. You may expect from them much advantage, and a kind of pleasure, which you will find in no other reading. Castalio, in his dedication to Edward the VI. of his excellent translation of the Bible, addresses that prince in this manner, *Lege sacras literas animo pio ac religioso, & te ad regendum regnum sic præpara, tanquam mortalis & rationem redditurus immortali Deo. Opto tibi Mosis clementiam, Davidis pietatem, & Solomonis sapientiam.* How can I conclude better than with a translation of these words?

‘ READ the holy scriptures with a pious
‘ and religious mind, and prepare thyself to
‘ govern thy kingdom as becometh a mortal
‘ Being, who is one day to render an account
‘ of his actions to an immortal God. I wish
‘ thee the clemency of Moses, the piety of
‘ David, and the wisdom of Solomon.’

I am, &c.

Ækeroe,

May 30, 1754.

LET.

LETTER IV.

A Certain king, being confined to a sick bed, and surrounded by a *faculty*, whose random store of experiments was now entirely exhausted, at last approached that solemn hour, which reduces all ranks of mortals to one common level. Notwithstanding the words of his comforters, he perceived his dissolution not far off; he therefore called his two sons, who were twins, and spake to them in the following manner:

‘I INHERITED, from my ancestors, two kingdoms. One is called the kingdom of *Content*, and the other the kingdom of *Fame*. The first of these is that in which I have lived, and in which I now die. The last I

never saw. These two kingdoms are separated by a very dangerous sea, and that of Fame is extremely difficult of access; for the coast not only abounds with hidden rocks and sands, but is continually infested by pirates. Now 'tis decreed that you shall both embark for this dominion, but in different ships. One must go on-board the sloop of *Good-fortune*, and the other must embark in that of *Ill-fortune*. Which shall have the first, and which the latter, must be determined by lot. But, O my sons, there is a young princess called *Virtue*, whom he that ascends the throne, and expects to continue there with safety, must espouse, and be ever careful not by any means to offend her, but must treat her with the utmost tenderness and affection: for the throne of Fame, which stands upon the brink of a precipice, is upheld

‘ held by a sister of the princess, whom I mentioned, called Justice.’

THE two princes drew lots, and promised faithfully to undertake the voyage in their respective ships. The good old king thus continued :

‘ UNAMBITIOUS of conquest, pleased with my uninterrupted tranquillity, and satisfied with the enjoyment of domestic happiness, have I worn my crown no less than forty years. I know not that I have been guilty of the least injustice. My people seem to have lived in peace and affluence, and my immediate dependents to have been uncommonly happy. And yet, at this awful hour, I am, upon recollection, conscious of having omitted many things by which I might con-

considerably have augmented the felicity of my subjects; of having neglected many of the duties, which, as the father of my country, I ought to have performed. I am now convinced that a king ought by no means to consider his own ease and happiness as his principal object, since the well-being of so many thousands depends upon his conduct. And now, my sons, I bid you an eternal farewell; and O remember my last moments!

THE king died, and his two sons embarked for the land of *Fame*. He who sailed in the sloop of *Good-fortune*, met with many difficulties, narrowly escaped many dangers, and was attacked by an incredible number of pirates; but his propitious stars removed every obstacle, and he arrived safe at the promised land. Emboldened by his success, which he vainly attributed

tributed to his own prowess, he mounted the throne, neglectful of the princess, by whose means alone it was possible for him to continue in the possession of it. He now considered his new dominions as the fruit of his heroism, and his subjects as the slaves of conquest. Till at length, Justice, enraged at his misbehaviour, and total neglect of her sister, withdrew her support, and down he fell, headlong, into the sea.

THE other young prince, who embarked on-board the sloop of *Ill-fortune*, had no sooner put out to sea than he experienced every disaster that adverse winds, and angry waves, can bring to pass. The heavens darkened, the tempest arose, the billows foamed, his sails were torn, his masts split ; till his poor helpless bark was at last dashed to pieces against a rock, and he

was left alone upon the naked cliff. In this situation he prayed to the Almighty, and did not despair of relief. After enduring, for many hours, the extremes of cold and hunger, he was at last taken up by a pirate, and condemned to slavery. But the ship had not sailed many leagues, before she struck upon a sand, and the whole crew perished, except himself, who swam upon a plank towards the shore.

IT happened to be the shore of the kingdom of Fame. Emaciated with his sufferings, he was too weak to reach the land; but was cast by the waves upon the beach, where he lay in a manner inanimate. Here again he must inevitably have perished, had he not been perceived by the fair nymph of a neighbouring cottage, who kindly led him to her humble habitation, and administered every thing in

her

her power to restore him to health. The prince no sooner came to himself than he was struck with the amazing beauty of his benevolent hostess. She requested his story; and he, glad to oblige her, related every circumstance of his life from first to last. She seemed to listen with rapture to the music of his voice; but when he had done speaking, this was her reply, ‘O ungrateful man! Why must my compassion for thee be requited with falsehood? I know thou art an impostor; for it was decreed, from the foundation of this kingdom, that two princes of the same house should never breathe upon this land at the same time. Now, I must tell thee, thou art here on the land of Fame, and that the brother thou mentionedst is at this instant upon the throne: therefore thou art a deceiver, and art thyself the cause of thy misfortunes.’

He

He was stung to the heart, and was, for some time, unable to say any thing in his justification. There is indeed nothing more piercing than a suspicion of this kind to an honest heart; especially from a person for whose favourable opinion we happen to be particularly anxious. He assured her, in the most solemn manner, that he was really the person he pretended to be; but to no purpose. She endeavoured to put a stop to his protestations, by telling him, that every word he spoke was an addition to his crime, and to prevent more guilt, insisted on his leaving the cottage immediately.

He obeyed with tears in his eyes, and a heart swoln with grief; for he had already conceived an inexpressible passion for his fair deliverer. He resolved however to pursue his way towards the capital. He had made but

little

little progress before he was surprised with the uncommon rejoicings of the people. Asking the cause, he was informed of the fate which had befallen his brother; and, upon a more minute inquiry, learnt that the tyrant fell from his throne the very moment in which he himself was cast upon the shore. He instantly returned to the object of his soul, related to her what he had heard, and in the most passionate strain solicited her affection. ' SIR, said she, ' since I am convinced of your veracity, I am ' not ashamed to confess a very singular regard ' for you, and that nothing would add more ' to my felicity than the intire possession of ' your heart: but, alas! you have forgotten ' your father's advice, and the promise you ' made. There is a certain Princeſſ with ' whom alone you can be happy, and by whose ' advice and assistance only it is possible for } }

“you to sit securely on the throne of *Fame*? This shocked the Prince like a blast of lightning. He remained silent for a while, but at last took leave of her a second time with a good deal of seeming resolution and composure. He now made the best of his way to the metropolis, and after convincing the nobles of his right to the crown, was seated upon the throne. His first business was to inquire for the princess *Virtue*, whom he was resolved to marry; but he was informed, that immediately upon the accession of the late king, she retired from court, and had since never been heard of. It was however believed she had not left the kingdom, and therefore several of the nobility were dispatched in search of her. Not many days passed, before a message was brought to the king that the princess was arrived. She was accordingly introduced to his presence;

but

but who can describe his surprise and rapture, when she appeared to be the very nymph, whom he had so lately quitted with such inexpressible reluctance? Their marriage was immediately solemnized, and he, instructed by his misfortunes, and advised by his fair consort, continued to govern his kingdom many years, adored by his subjects, and extolled by all mankind.

THUS it frequently happens. What we call *Good-fortune* often proves our ruin; whilst others are conducted to happiness by temporary evils. Both good and ill-fortune require great circumspection and steadiness of soul; for in either situation we are apt to lose the use of our reason: in our prosperity too much elated, or too much depressed in adversity. *Quemadmodum secundam moderate ferre decet; sic adversam non solum,*

*solum, sed etiam funditus eversam fortunam for-
titer ferre debemus. Magna laus & admirabilis
videri solet, tulisse sapienter casus adversos, nec
fractum esse fortuna, retinuisse in rebus asperis
dignitatem.*

THAT Your ROYAL HIGHNESS may be
ever fortunate, and yet distinguished by those
virtues which are commonly the produce of
ill fate, is my constant prayer: but if it should
please heaven to thwart you with disappoint-
ments, may they, at last, prove fortunate mis-
fortunes to you, by adding to your caution, and
teaching you, that by improving every little
advantage, and opposing every obstacle with
resolution, how possible it is, in the end, to
command one's own fate. *Nihil beatius esse
potest mortali, quam si in rebus secundis unus sit
ex fortunatis hominibus, & in adversis, ex summis*

viris. But in your hours of prosperity, may you not forget that there are thousands in the world, who, at that instant, are groaning under the weight of their misfortunes. I might call myself one of this number, if I placed my happiness in power and affluence. But no: That I have served with integrity, am happily retired, and dare expect my deliverer, Death, without fear, are blessings of which no power upon earth can deprive me. *Opera danda, ut in eo statu simus, quem neque fortunæ temeritas, neque inimicorum labefaciat injuria.*

Fortunæ discrimin in morte tollitur.

I HAVE the honour to be

Your, &c.

L E T.

LETTER V.

THE Swedes are a free people; Your ROYAL HIGHNESS must, therefore, very frequently, hear the word *liberty*. It has but a disagreeable sound in the ears of a prince who happens to entertain a selfish passion for partial *liberty*; but has a pleasing tone to one whose principal wish is the universal well-being of his subjects.

LET no one, by a false construction of the word, ever persuade you, that *liberty* is your enemy. It naturally conveys the idea of a very great blessing to the possessors of it: you must therefore be its chief support.

IT was the business of a Roman emperor to adorn his triumph with slaves ; and it may be that of some modern heroes to ravage the earth, make prisoners of war, and command with unlimited authority : but it is the happiness of the king of a free people, that his power consists in doing good, and may therefore be justly said to resemble that of the Almighty. I say it is the *happiness* of such a king, and I really think it a very great one, considering the general depravity of human nature. It is more than probable, that the limitation of his power will secure his conscience from many a severe sting. How much better a chance has he to obtain the real affection of his people, and a spotless character in the annals of posterity, when he is considered solely as the author of good ! Believe me, SIR, the human heart is such,

that

that no wise man will wish to be led into temptation. And it is very evident, that to a truly good prince, our laws are no restraint. Such a king may, without the least remorse, execute justice upon those that are refractory in refusing to supply him with what they themselves, by their representatives, have voluntarily granted: for he knows it can be no oppressive exaction. He can never reproach himself with having inadvertently involved his people in an ill-timed, or unnecessary war, since they themselves advised and consented to all his proceedings.

IF we cast our eyes over the history of former ages, we shall find, that absolute princes have generally been misguided by their passions, and that the happiness of their people was, very rarely, the motive of their actions. Kings

are

are situated in the very midst of temptations ; and kings are but men. How necessary is it, therefore, even for their own sakes, that they should be subject to some laws ! He who has before him no other than wholesome food, runs no risque of being tempted to injure his health by a luxurious appetite ; and in like manner, he who has it in his power only to do good, is happy in being freed from the anxiety of temptation, and the misery of a wounded conscience.

WHAT advantage can it be to a king, that, with impunity, he may oppress and impoverish his subjects ? May not he who exerts this power be justly compared to the picture of Envy gnawing her own vitals ? Believe me, SIR, the people are the vitals of the king.

THE

THE crown is in possession of many glorious prerogatives; but the subjects have a natural right to many inestimable privileges. So long as these remain respectively sacred, felicity and power will be the result of their union.

THE prince who asks no more than what the laws of heaven and of his country have allotted him, will obtain every thing when his rights, his honor, his security, call for assistance: affection will go forth in his defence, and will force open the coffers of the most penurious.

OUR Swedish government has the mutual felicity of both prince and people for its basis. A very considerable part of the burden rests upon the king; whose business it is to guard

and

5

and protect the realm, and to give spirit and energy to the laws: in consideration of which, he enjoys all the honours that majesty can wish, together with a most ample revenue; which, when the times require it, is augmented to the height of his desires. The people are obliged to furnish the necessary supplies, and they enjoy the privilege of forming such laws as they think necessary for the security of their remaining property, their lives, and peaceful being.

BUT, in some degree, to ease the king of his burden, and to prevent the danger which, during the triennial repose of the parliament, might arise, it has been thought convenient to appoint certain States-General to superintend the regular execution of the laws; who, after a severe inquiry, are honoured, or punished,

according as they have deserved. At the re-signation of this important trust, we follow the example of the Romans : *In consilium senatus ab universo populo deligi debent, aditusque in illum ordinem omnium civium industriæ ac virtuti patere.*

WHAT therefore should tempt a king to desire more, who enjoys the divine privilege of doing good, possessed of every desirable blessing, and secure in the cheerful assistance of a grateful people ?

WHAT have subjects to wish for, who are assured that their contributions are employed for their advantage and protection, and that no man's fortune will be impeded by the selfish insinuations of an undeserving favourite ?

WHAT

VOL.

WHAT should induce the States-General to misbehave, when they are assured that their whole conduct will, one day, be severely scrutinized in a general assembly of the people?

IN this sketch, have I laid open to the view of Your ROYAL HIGHNESS, the very soul of our Swedish government. If you should desire to be more minutely acquainted with the several branches proceeding from the general stem, I shall have a singular pleasure in shewing you, that they all point towards the well-being of the whole community.

BEYOND all dispute, Liberty is most essential to the happiness both of the head which governs, and the members that obey; provided, as in Sweden, it be subject to the law.

THE annals of this kingdom, bear sufficient testimony of the fatal consequences of arbitrary power. Those who attended Charles XI. in his last moments, saw that the sighs and tears of poor subjects, driven from their peaceful dwellings and native soil, have a terrible effect on the conscience of a dying king. A Charles XII. shut up in Bender, underwent sufficient penance for the ungoverned spirit of a young conqueror at Narva, unadvisedly enacting laws, and making war, merely to gratify his own arbitrary disposition.

IN arbitrary governments, nothing is more common than to see mere children advanced to employments of the highest dignity and importance; because they stand in some relation to a leading minister, or a court favorite. A

man of the greatest abilities, without connexions, stands no chance for preferment.

IT frequently happens, that arbitrary princes are obliged to govern their people with an iron scepter; to inforce their commands with the edge of the sword, and to wage cruel war against their own subjects; whilst he that governs a free people, who make their own laws, spends his golden days in peace and tranquillity: *Libertas civium, says Cicero, non acerbitate suppliciorum infesta, sed lenitate legum munita esse debet: and also, Hæc sunt fundamenta firmissima libertatis, sui quemque juris retinendi & demittendi esse dominum.*

AND though a king were ever so certain of his own abilities and integrity, yet he ought by no means to encroach upon the liberties of

the people, lest his successor should abuse that power which he might usurp with a good intention: for a good king will have an eye to posterity in all his actions: *Viro bono non minori curæ esse debet, qualis respublica post mortem futura, quam qualis sit dum vivit.*

IF we could examine the hearts of those princes who endeavour at arbitrary sway, we should find them stimulated by a thirst of power, merely for its own sake. Those who would enslave even the minds of men, attempt that to which they certainly have no right, and which, in a free country, they will, in reality, never be able to effect. Though our bodies should groan beneath the heaviest chains, yet our minds must for ever remain unconquerable. *Invictus est etiam, cuius si corpus constringatur, animo tamen vincula injici nunquam*

possunt. To enslave virtue is out of the power of any king. *Virtus semper & sola libera est, quæque etiam, si corpora capta sint armis, aut constricta vinculis, tamen suum jus, atque omnium rerum immunitatem libertatemque tenet.*

I SHOULD be sorry to have said any thing, contrary to the veneration which I owe to sovereign princes. The present mild governors of the earth, deserve to be respected and esteemed. Their subjects are undoubtedly happy. But I know no reason why I, who am free-born, may not insist, and demonstrate, that the government of Sweden is best calculated for the permanent felicity both of king and subject.

To speak in praise of liberty is no new thing. It was originally interwoven with our nature.

What the ancients thought of this matter we may judge from the words of Cicero :

Ita præclara est, says he, recuperatio libertatis, ut ne mors quidem sit in-repetenda libertate fugienda.

AND in another place,

Pro libertate magnanimis viris omnis debet esse contentio.

AGAIN,

Vita, corpus, fortunæ, & res familiaris ita sunt servanda, ut ea libertate posteriora ducantur.

AND again,

Nihil melius quam memoria recte factorum, & libertate contentum, negligere humana.

It were needless further to consult the ancients for proofs of their opinion on this subject: for liberty ever was, and ever will be, esteemed one of the most valuable of human blessings.

WHAT I have thus written concerning liberty, was not solely intended for the satisfaction of Your ROYAL HIGHNESS, but partly for that of my countrymen, who cannot but rejoice when they are informed, that their hereditary prince will preserve their liberty, from a thorough knowledge and conviction of its nature; to which, as to the human heart, the slightest wound is mortal. If a prince, thus convinced, should find any one endeavouring to persuade him, that liberty may, without danger, be infringed, he will look upon such

an adviser, as a traitor to his country and his king. Yes, my dear SIR, you will do well to rank him among that despicable race of mortals, who, after having broken a solemn oath, would tamely submit their necks to the yoke of oppression. *Nihil potest fieri dementius, quam scientem in eum locum venire, ubi libertatem sis perditurus.*

UNDER the government of his present Majesty, our liberty is in no danger; and, I hope, it will be equally secure during that of his latest posterity. But, should the times so strangely alter, as that this darling of our hearts should ever be attacked, let me advise Your ROYAL HIGHNESS to have a watchful eye upon those who make the first attempt: you will probably find in them a strange mixture of selfishness, ambition, envy, and revenge.

Judge

Judge then, my dear SIR, how unfortunate must be the situation of that prince, who should inadvertently put himself in the power of such monsters.

FOR my own part, my ever dear Prince, I think that I am so well acquainted with your heart, and believe myself so certain of my own integrity, that I would, without the least fear, submit to your absolute dominion; but it is my duty to defend the rights and privileges, not only of my cotemporary fellow-subjects, but even those of their childrens children.

THUS have I, in some degree, complied with the instructions which I received from your Royal father. May your ROYAL HIGHNESS, and your descendants, live to convince the world, that Cornelius Nepos was not un-

exceptionably right when, in the life of Miltiades, he says, *Raro admodum reperiuntur, qui amicitiores sunt civium libertati, quam suæ dominationi.*

I HAVE the honour to be

Your, &c.

Ækeroe,

June 13, 1754.

LET.

LETTER VI.

KNOWING the temper and disposition of Your ROYAL HIGHNESS so well, it is easy for me to foresee, that as you improve in the Latin language, you will grow every day more anxious to become acquainted with the sentiments of the ancients ; especially in those matters which are principally the subjects of rational enquiry.

THE knowledge of our Creator seems naturally to engage our first attention. He is indeed the beginning and the end of all things, whether we contemplate him with regard to his being, or to his works.

I BELIEVE it will not be unpleasing to Your ROYAL HIGHNESS if I should select from the heathen writers some of the passages which point at the unknown God. I leave the translation of them to yourself. It will both instruct and amuse you. The following are all from Cicero.

In hoc sumus sapientes, quod naturam optimam ducem sequimur, eique paremus. CICERO in CAT.

Cogimur diffensione sapientum, Dominum nostrum ignorare. ACAD. QUÆST.

Deos placatos pietas efficit & sanctitas. DE OFFIC. Lib. 2.

Princeps ille Deus omnem hunc mundum regit. SOMN. SCIP.

Salus hominum est in Dei tutela. 3. DE FINIB.

Minime

*Minime convenit, cum ipsi inter nos abjecti,
neglectique simus, postulare, ut Diis immortalibus
eari simus, & ab iis diligamur.* IBID.

*Nec vero pietas adversus Deos, nec quanta his
gratia debeatur, sine explicatione naturæ intelligi
potest.* DE FINIB. BONOR. & MALOR. Lib. III.

*Modestiam quandam cognitio rerum cælestium
affert iis, qui videant, quanta sit etiam apud Deos
moderatio, quantus ordo : & magnitudinem animi
Deorum, opera & facta cernentibus : Justitiam
etiam, cum cognitum habeas, quod sit summi rectoris
& Domini Numen, quod consilium, quæ voluntas.*
IBID. Lib. IV.

*Nulla gens tam fera, nemo omnium tam imma-
nis, cuius mentem non imbuerit Deorum opinio.*
TUSCUL. QUÆST. Lib. I.

*Vetera sapientum præcepta jubent tempori pa-
rere, & sequi Deum, & se noscere, & nihil nimis.*
DE FINIB. BONOR. & MALOR. Lib. III.

Deum

110 LETTERS TO A

Deum ipsum & divinum animum, corpore liberatum, cogitatione complecti non possumus. TUSC:
QUÆST. Lib. I.

Sicuti Deum nosse oportet, etiam si ejus ignores & locum & faciem; sic animum tuum tibi notum esse oportet, etiam si ejus ignores & locum & formam.

IBID.

Parum recte Deo immortalis cultus, honor, preceque adhiberentur, nisi nos juvare posset ac vellet.

DE NATUR. DEOR. Lib. I.

A Deo vita hominum consulitur & providetur.
IBID.

Præstans Dei natura hominum colenda est pietate.

Nihil potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod Numen præstantissimæ mentis, quo haec regantur. IBID. Lib. II.

Nemo

YOUNG PRINCE. 14

Nemo iam cæcus in contemplandis rebus unquam fuit, ut non videat species hominum collatas in Deos, aut consilio quodam sapientum, quo facilius animos imperitorum ad Deorum cultum à vitæ pravitate converterent, aut superstitione, ut essent simulacra, quæ venerantes Deos ipsos se adire crederent. IBID.

Lib. I.

Omnibus innatum est, & in animo quasi. insculptum, esse Deum. IBID.

Essere Deum, ita persuasum est, ut id qui neget, vix sane mentis existimari debeat. IBID. Lib. II.

Ex cognitione Dei oritur pietas. IBID.

Mala est & impia consuetudo contra Deos disputationi, sive ex animo id sit, sive simulate. IBID.

Multis placuit illa calliditas, ut ad errorem multitudinis religiones simulacra fingerent. DE DIVINAT. Lib. I.

Est profecto Deus, & providentia illius mundus administratur, idemque consulit rebus huma-

nis:

nis: nec solum universis, verum etiam singulis.

IBID.

Dei Numini parent omnia. IBID.

Esse præsentem aliquam æternamque naturam, eam suspiciendam admirandamque hominum generi, pulcritudo mundi, ordoque rerum cœlestium cogit confiteri. IBID.

Ex tot generibus, nullum est animal præter hominem, quod habeat notitiam aliquam Dei. DE
LEG. Lib. I.

Nulla gens neque tam immanueta, neque tam fera, quæ non, etiamsi ignoret, qualem habere Deum deceat, tamen habendum sciat. IBID.

Ille Deum agnoscit, qui unde ortus, quasi recordetur, ac noscat. IBID.

Homini cum Deo est similitudo. IBID.

A Deo immortali nobis agendi capienda sunt primordia. IBID. Lib. II.

Illud.

Illud omnibus persuasum esse debet, Dominos esse omnium rerum ac moderatores Deos: eaque, quæ gerantur, eorum geri judicio ac numine, eosdemque optime de hominum genere mereri, & qualis quisque sit, quid agat, quid in se admittat, quam
mente, qua pietate religiones colat, intueri, piorumque & impiorum habere rationem. IBID.

Nihil minus Deo gratum est, quam non omnibus patere ad se placandum & colendum viam. IBID.

Stultum est parietibus includere Deos, quibus omnia debent esse patentia ac libera, quorumque hic rotundus omnis templum est atque domus. IBID.

Divina mente mundus regitur, Deorum benignitate hominum consulitur generi. IBID.

Parentem hujus universitatis invenire difficile est, & cum jam inveneris, indicare in vulgus nefas putatur. TIMÆUS, SEU DE UNIVERSO,

FRAGMENTUM.

Dei

*Dei nutu & arbitrio, cælum, terra, mariaque
reguntur. PRO SEX. ROSCIO AMERINO.*

*In religionibus suscipiendis caput est, interpre-
tari, quæ voluntas Dei immortalis esse videatur,
nec est ulla erga Deum pietas, nisi honesta de-
Numine illius ac mente opinio, cum expeti nihil
ab eo, quod sit injustum atque in honestum, arbi-
trari. PRO DOMO SUMA AD PONTIFIC.*

*Impium est, Dei immortalis numine abuti ad
bominum timorem. IBID:*

*Quis est tam vecors; qui aut cum suspexerit in
cælum, Deos esse non sentiat, & ea, quæ tanta mente:
funt, ut vix quæquam arte ulla ordinem rerum
ac necessitudinem persequi possit, casu fieri putet.*

ORATIO DE HARUSPICUM RESPONSIS.

*Deorum immortalium numine omnia reguntur
& gubernantur. IBID:*

*Nihil mortales a Diis immortalibus usu capere
possunt. IBID.*

Parentibus:

Parentibus & Diis immortalibus & patriæ nos primum natura conciliat. Eodem enim tempore & suscipimur in lucem, & hoc cœlesti spiritu augemur, & certam in sedem civitatis ac libertatis adscribimur. **Ibid.**

Si qui satis opibus hominum sibi contra conscientiam septi esse & muniti videntur, Dei tamen numen horrent, easque ipsas sollicitudines, quibus eorum animi noctes atque dies exeduntur, a Deo immortali, supplicii causa, importari putant. **DA**
FINIB. Lib. I.

Onnium rerum magnarum a Diis immortalibus principia ducuntur. **ORAT. IN VATINIUM.**

Dii immortales interdum in hominum sceleribus maximis aut connivent, aut præsentis fraudis poenæ in diem reservant. **PRO M. COELIO.**

*E*st profecto vis cœlestis & numen aivinum, neque in his corporibus atque in hac imbecillitate nostra inest quoddam quod vigeat & sentiat, & non inest in

*in hoc tanto naturæ tam præclaro motu; nisi forte
idcirco esse non putant, quia non apparet nec cerni-
tur, perinde quasi nostram ipsam mentem, quâ sa-
pimus, quâ providemus, quâ hæc ipsa agimus &
dicimus videre, aut plane qualis aut ubi sit, sentire
possimus.* PRO T. ANNIO MILONE.

*Nihil turpius, quam si ad impietatem in Deum,
injuria in homines adjungatur.*

*Præclarissimos quoque, non nisi adjuvante Deo,
tales fuisse credendum est.* DE NATUR. DEOR.
Lib. II.

*Nemo vir magnus, sine aliquo adflatu divino
unquam fiet.* IBID.

*Homines etiam, cum tacite aliquid optant aut
novent, haud dubitant, quin Deus illud exaudiat.*
DE DIVINAT. Lib. I.

SUCH, and many more to the same purpose,
are the words of Cicero. One would imagine
it.

it scarce possible for any one to have come so near the hidden treasure, and yet not to have found it: for, if we exchange the plural for the singular number, we shall find his sentiments not much different from those of a christian.

YOUR ROYAL HIGHNESS may probably think it also worth your while to enquire what was the opinion of this great moralist, concerning the soul and its immortality. The following passages will, in some degree, satisfy your curiosity.

*Non cum corporibus simul intereunt animi,
neque morte delentur omnia.* LÆLIUS, five de amicitia.

Nostra quæ dicitur vita, mors est; illi autem vivunt, qui è corporum vinculis tanquam è carcere evolant. SOMN. SCIP.

Infra

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*Infra lunæ orbem nihil est, nisi mortale & ca-
ducum, præter animos, generi hominum munere
Dei datos.* IBID.

*Non sumus mortales, sed corpus nostrum, nec
enim hi sumus, quos forma declarat, sed mens cu-
jusque, is est, quisque: non ea figura, quæ digit
demonstrari potest.* IBID.

*Animi cum corporibus exceperunt in cœlum,
quasi in domicilium suum, pervenient.* I. TUSCUL.

*Excessu vitae non ita deletur homo, ut funditus
intereat.* IBID.

*Qui negant animos remanere post mortem, pri-
vant nos esse beatioris vitae.* IBID.

*Tum maxime mentes sapientum ac fortium vi-
rorum, cum è corpore exceperint, sentiunt ac vigent.*

ORAT. PRO P. SEXTIO.

Nihil Deos homini mente præstabilius dedit.
IN CATILIN.

*Deus animas in corpora humana spargit, ut es-
sent, qui terras tuerentur, quique cœlestium ordi-
nem contemplantes, imitarentur eum vitæ modo at-
que constantia.* IBID.

*Animum esse in corpore, ex iis rebus, quas geris,
intelligimus.* IN CATLL.

*Minime consentaneum videtur animos, dum in
corporibus sint mortalibus, vivere, cum exierent ex
iis, emori.* IBID.

*Animus nec cum adeat, nec cum discedit, appa-
ret.* IBID.

*Tum denique animus noster victurus est, cum
excesserit è vita.* IBID.

*Optimi cujusque animus maxime ad immortalis-
tatis gloriam nititur.* IBID.

*Animo hominis nihil est præstantius neque divi-
nius.* PARADOX. I.

*Ocyus in domum suam perveniet animus noster,
si jam tum, cum erit inclusus in corpore, eminebit
foras,*

*foras, & ea, quæ extra erunt, contemplans, quam
maxime se à corpore abstrahet.* SOMN. SCIP.

*Multo difficilior occurrit cogitatio, multoque ob-
scurior, qualis animus in corpore sit tanquam alienæ
domui, quam qualis cum exierit, & in liberum cœ-
lum, quasi in domum suam, venerit.* I. TUSC.

*Cum animus ex corpore hominis exceperit, tum
domum revertisse videtur.* DE DIVINAT. Lib. I.

*Maxime viget, vivitque animus post mortem,
cum omnino ex corpore exceperit: itaque appropin-
quante morte multo est divinior.* IBID.

*A natura Dei hauftos animos & delibitatos ha-
bemus: cumque omnia completa sint & referta
æterno sensu & mente Divina, necesse est, cogni-
tione divinorum animorum, animos humanos com-
moveri.* IBID.

*Sparsum in terras atque satum genus humanum,
divino auctum est animorum munere: nam quod
alia, quibus cohærent, homines è mortali genere
sumserunt,*

*sumserunt, quæ fragilia essent & caduca; animus
ingeneratus est a Deo. I. DE LEGIB.*

THESE are strong examples of the power of natural reason in its utmost extent. If the heathens are, in any wise, culpable, it is because they did not always make a right use of the light which they received from nature; but how astonishing is it, that there should be, even at this day, many christians who are less enlightened than were the heathens! they know indeed that there is a God; but, by their lives, one would imagine they thought him at too great a distance to observe their actions.

LET me advise Your ROYAL HIGHNESS to begin your enquiries into religious truths betimes. Let reason and nature be your guides,

as far as it is in their power to conduct you; and, when these stop, you must have recourse to Revelation, which will infallibly lead you, through paths of real pleasure, to that happiness which alone deserves your care.

As for our friend Cicero, Your ROYAL HIGHNESS will be surprised when I tell you, that, in his actions, he was not so good a man as, from his writings, one would imagine. Notwithstanding his seeming knowledge of the divine Being, and the great excellence of virtue, he was not, at all times, scrupulously honest.

My dearest Prince! I please myself with the thought that you were created a peculiar blessing to this kingdom. I have often warned you against the pernicious consequence of putting your trust in men of loose principles, or

immoral

immoral practice. I cannot repeat this caution too often. Remember, SIR, that religion will be your best and strongest support. Heaven grant that I may see your virtues increase with your years, and I shall then, with pleasure, close a life which, to its period, will be devoted to your service.

I HAVE the honour to be, &c.

Kiesæter,

21 June 1754.

LETTER VII.

NOTHING can be more agreeable than the days which I pass in this delightful solitude, in constant watchings over my weak health, and in contemplating the beauties of nature, and her universal beneficence to mankind.

I SPEND part of my time in endeavouring to do as much good as possible in this my little circle of neighbours and acquaintance. I reverence the aged, I assist the poor, I cause the sick to be visited by my own physician, I encourage the innocent amusements of the young, and, in short, I am pleased with every thing that gives pleasure to others; yet I have had the mortification to discover, that I have not

been

been able to seclude Envy even from this sequestered corner of the world. Why, says one, were not the alms, which my neighbour received, given to me? Another is out of humour that my doors were not shut against those whom he thinks undeserving of my hospitality. A third imagines that the care which I took of such a one, was more justly due to him. A fourth thinks herself full as well qualified to dance upon the green, as any of those whom I invited the last St. John's eve. A fifth supposes that I have some secret view in bribing the affections of the people, which will not fail to shew itself upon a proper occasion.

IT were impossible for me to tell half the scandal with which envy and self-love poisons the tongues of these rusticks. In the mean time, it adds to my conviction, how impossible

it is to please every one; and that popular esteem is built upon a very weak foundation. Yet these considerations are of so little weight, as in no wise to influence my actions. I seek nothing but my own internal satisfaction, and am entirely indifferent whether I receive more or less gratitude in return.

WERE I the Prince of these people, considering me as the secondary dispenser of good and evil, they might expect a just distribution of my favours; and that I should be most bountiful to the most meritorious. The power of universal benefaction, is the peculiar happiness of princes: and a God-like happiness it is, where they want neither heart nor head to guide their dispensing hand with propriety. A few kind or just actions, scattered as it were by chance through a kingdom, are of little

more

more consequence, and make no more impression on the minds of the people, than a passing cloud. They are seen, admired for a moment, and forgotten. If you mean to erect a monumental column that shall last thro' future ages, nothing but an early beginning, and an uninterrupted adherence to the work, will be sufficient to complete the edifice.

No people upon earth have a greater veneration and esteem for their king, than the Swedes ; none therefore are more deserving of a just and gracious sovereign. As you are gracious, you will continue your partiality towards your old servant, and, because you are just, you will believe me to be, &c.

Kiesæter,

June 2, 1754.

F 4

L E T.

LETTER VIII.

IT has long been proved, beyond contradiction, that a kingdom can be neither rich nor poor to an immoderate degree, so long as there is no want of inhabitants in general, and of men of genius in particular. Our wants always increase with our affluence, and our superfluous money is then exchanged for foreign commodities; those of our own country will also bear too high a price to be vendable in foreign markets. At last the scale turns; we become poor by insensible degrees, and are obliged to have recourse to the same means by which our wealth was first acquired. This, in time, turns the scale in our favour, and the ballance is again brought to an equipoize.

THUS

THUS it appears, from the nature of things, that when the Creator bad mankind increase and multiply, he ordained at the same time, that, how numerous soever they might be, they should find subsistence in their own industry. Your ROYAL HIGHNESS may lay it down as an indisputable maxim, that the felicity both of king and subject consists in the number of people. For this plain reason it appears, that a war is to be dreaded, not so much on account of the expence attending it, as for the destruction it may cause of many useful members of society.

AMONG the salutary rules of government, which I have thought it my duty to lay before Your ROYAL HIGHNESS, those which tend to the increase of people, are certainly the most

important. If this kingdom be capable of containing twenty times the number of its present inhabitants, it is then twenty times poorer than it ought to be. As to the means of improvement, it must be the object of future consideration. At present it is sufficient that you are convinced there is truth in the maxim. When the brightest and most intelligent of your future subjects shall be made acquainted with your design, there will be no want of projects adequate to the purpose. In the mean time the few following hints may not be entirely unworthy your notice.

A MILD and just government will tempt foreigners, who labour under oppression at home, to settle in your kingdom.

LET

LET your subjects be secure in their liberty, and let them have no reason to fear, lest the fruits of their labour should be enjoyed by the luxurious Great.

LET there be an unlimited freedom of exportation, that the produce of the land may not spoil in the hands of the labourer.

LET your mines, woods, and arable lands, be managed with œconomy, lest the natural riches of our country should disappoint your hopes; for if the main stream should be drained, every little brook will also fail.

LET your army and navy, even in time of peace, be carefully preserved and disciplined; and let your own eyes convince you, that your fortifications

fortifications are kept in good repair: for these will be your best securities for a lasting peace.

LET your public store-houses be amply supplied, that the poor may have no reason to be apprehensive of a famine; and let there be no want of hospitals for their reception, if the land should be visited with pestilence.

LET arts, both liberal and mechanical, meet with proper encouragement: thus the circulation of money will be accelerated, and the labourer will not want subsistence.

LET the price of provisions be so regulated, as that they may not become too cheap; for it is indisputably true, that, when these are most plentiful, our manufacturers have the greatest difficulty to find hands.

THESE

THESE few sentences may be sufficient to convince Your ROYAL HIGHNESS, if you reflect, but ever so little, upon the natural tendency of my advice, that there is a possibility of adding considerably to the royal treasury: and that the most effectual means will be, to leave nothing unattempted that may contribute to the increase of people in your dominions.

THE people in the kingdom of France, are numbered at about twenty millions. If this be true, their king might muster upwards of fifty thousand fresh subjects every day. What a glorious spectacle! I am, &c.

Kiesæter,

July 4, 1754.

L E T-

LETTER IX.

THE subject of my last letter was a very interesting one; Your ROYAL HIGHNESS will therefore permit me to continue it in this. If the riches and power of a country consist in the multiplicity of its inhabitants, a wise prince will not only endeavour to increase their number, but will also do every thing in his power to prevent their diminution.

WHEN, on the one hand, we reflect on the repeal of the Edict of Nants, on the migration of the Spaniards to America, and of the Saltzburgers and the Swedes from their native land; on the other, when we consider the different policy of the English and Dutch, who, with open arms, received the French fugitives;

when

when we also recollect the conduct of his Prussian majesty, who for many years has given refuge to the oppressed: when, I say, we contemplate these things, and view their consequences, the truth of what I advanced will be incontrovertibly apparent.

I THINK it was in the sixth century when the Arabs brought into Europe a very destructive enemy to the human species. I mean the small-pox; to which, since that fatal period, in every two thousand deaths, at least, one hundred and forty may be attributed.

'Tis many ages since the Circassians, and other nations near the Caspian sea, began to inoculate their children, chiefly with a design to preserve the beauty of their women. The Turks, notwithstanding their superstitious belief

lief of absolute predestination, followed the example of their neighbours ; and there is no doubt of its having long been practised among the Chinese.

THE art of inoculation, and its salutary consequences to mankind, were known in England many years ago ; but the practice did not become universal, till, by an epidemical rage of the small-pox in their American colonies, they were *mathematically* convinced, that, of those who were inoculated, not one in three hundred died, whereas the distemper, taken in a natural way, carried off at least one in seven. This penetrating people, thus convinced, in the year 1746, founded a small-pox hospital, both for inoculation and for the reception also of such as were naturally infected. In the chapel of this hospital, in the year 1752, the

bishop

bishop of Worcester preached a sermon in defence of inoculation, which ought to be read by all those who suffer their idle prejudices in favour of ancient custom, to over-rule their reason.

THE down-right honest Swiss, who are every where afraid of death, but in the field of battle, have, by inoculation, in four years time, considerably increased the number of their inhabitants. But it were tedious and unnecessary to mention every argument that might be used in support of this practice. For my own part, I look upon it to have been the greatest and most important discovery which this age has produced, or rather, adopted. There is indeed less reason for me to extend this matter, as there are several excellent treatises published upon the subject: particu-
larly

LETTERS TO A
larly *The Analysis of Inoculation*, by Dr. J. Kirkpatrick. But since Your ROYAL HIGHNESS is not yet acquainted with the English language, let me recommend to your perusal, *Le Memoire de Mr. de la Condamine, sur l'inoculation de la petite verole*, which was read last April, in the Academy of Sciences at Paris. It will convince you,

1st, THAT inoculation is attended with little or no danger; that, of a thousand, frequently not one dies; but that in general, according to the nicest calculation, they lose one out of three hundred and seventy-six*; whereas,

* Here the Count, or rather Mr. La Condamine, exaggerates the fact. The latter may, in some degree, perhaps have been led into this miscalculation, from a paragraph in the *Analysis of Inoculation*, (a treatise frequently referred to among

of the same number, taking them in the natural way, at least fifty must have perished.

2d. THAT,

among others in his memoir) p. 113, 114, 115; which calculates 1 in 425 to fail, out of the inoculated mentioned in that particular paragraph, as the numbers are cited from different writers and operators: but which that author appears to lay little stress upon, as the numbers, in some of the instances adduced there, are indefinite, and not ascertained with sufficient precision. This miscalculation of Mr. La Condamine's, however it happened, is adjusted in a note to this part by his learned Translator (Dr. Maty) who has had his permission for it, and who judiciously concludes that note as follows.—‘I am inclined, after a mature consideration of all the facts that are come to my knowledge, to reduce the aforesaid calculation to one in an hundred,’—which coincides with the judgment of the author of the Analysis, in the preface, p. xiv. ‘That full 15 die by the natural disease out of the same number, of which one fails by Inoculation. See MONTHLY REVIEW, Vol. XIII. p. 140.

N.B. Dr. Maty's translation, into English, of Mr. La Condamine's discourses, was printed in 1755, by P. Vaillant.

2. THAT, by inoculation, the usual bad consequences of the small-pox are prevented; and that, by this means, even sickness is frequently avoided, it often happening that the children are not at all indisposed during the whole process.

3. THAT the face is in no danger of being injured; so that no wife need to dread the loss of her husband's affection, nor any young lady to lose her admirer.

4. THAT, those whose constitutions are such as are not liable to receive the natural infection, are also incapable of taking it by inoculation. Of this many experiments have been made.

5. THAT those who have been inoculated, will not take the infection a second time. This

truth

truth has been often proved, particularly in the case of a young girl, who without the knowledge of her parents inoculated herself three times in three successive days *. About eight days after, she was seized with head-ach, shuddering and drowsiness: she then confessed what she had done, and took to her bed; but, in a day or two, was perfectly recovered.

6. THAT there is evidently no greater crime in this, than of using means to prevent any other epidemical distemper.

7. THAT, since the chances are so greatly in favour of inoculation, a man has much more cause to blame himself when any of his children

* After having taken by a former inoculation. This case is taken from the Analysis, p. 120. and related briefly here, without an exact attention to all its circumstances.

children die of the small-pox, taken naturally, than if he should lose one of them by inoculation.

Lastly, THAT it is the duty of every parent to inoculate his children, rather than suffer them to take the infection unprepared.

BEFORE I conclude my letter, YOUR ROYAL HIGHNESS will allow me to quote two passages from Mr. de la Condamine's Memoire. The first I will venture to translate; but the latter would lose too much of its original spirit: I shall therefore transcribe * it for your perusal. The first is to the following effect:

IT has been demonstrated, that one fourteenth part of mankind are destroyed by the small-

* We have, however, ventured to translate this passage, for the sake of the mere English reader; at the same time omitting the French as unnecessary.

small-pox. Of twenty thousand therefore, which are yearly born in Paris, above one thousand four hundred and forty, fall a sacrifice to this terrible distemper. Those who have declared themselves enemies to inoculation, pretend to say that we lose one out of fifty. But, admitting this to be a true calculation, of one thousand four hundred and forty that are inoculated, we should save yearly, however, one thousand four hundred and eleven: so that in Paris alone above a thousand four hundred inhabitants (of those who die) would be saved by inoculation. And if the metropolis is allowed to contain one twentieth part of the people in the whole kingdom, it is evident, that no less than eight and twenty thousand subjects might be annually preserved by inoculation.

THE

THE following are M. de la Condamine's own words.

• SUCH is the fate of mankind ! One
• third of all who are born, are destined to
• die within the two first years of their life, by
• incurable or unknown diseases. To as many
• as survive these, the risque of dying by the
• small-pox is inevitable, and the danger be-
• comes even augmented with the progress of
• their life. It is an unavoidable lottery, in
• which all are involuntary adventurers. Every
• one has his ticket, and every year a large, but
• indefinite number is drawn : the unlucky ones
• are death. Now what do we effect by the
• practice of inoculation ? We alter the condi-
• tions or chance of this lottery, and greatly di-
• minish the number of deadly tickets. One

out

Vo

out of seven, and, in the most favourable climates, one out of ten was such ; but by this happy alteration, there is not more than one in three hundred, or in five hundred ; and in the progress of a few years, there will not be perhaps more than one in a thousand. We have already had instances of this. All future ages will envy ours the discovery. Nature decimates, while art only * millesimates us.'

IT were ridiculous to imagine, that these calculations would not hold equally good in this

* The calculation seems more exactly adjusted to the present general event of inoculation, upon an allegation, by the Reviewers, Vol. XIII. p. 141. where they say, in considering this very passage, ' Nature septimates, but art contemnates us.'

this kingdom. About two years ago, passing through a neighbouring village, I could not help being agreeably surprised at the great number of young children which I saw: but how was I astonished when, passing the same way the year following, I found no more than three or four remaining! The rest were all swept into their graves by the small-pox.

IF we suppose in this kingdom yearly thirty thousand births, and that of these one fourteenth part die of the small-pox, it will appear that, by inoculation, we might save, at least, nineteen hundred lives annually: in ten years, nineteen thousand. Good heaven! what an advantage to this country; especially when we consider this number multiplied in their progeny!

AFTER

AFTER what I have said, does not Your ROYAL HIGHNESS wonder that there should be, upon earth, one single animal, of the human kind, so stupidly blinded by prejudice, as to attempt to argue against this salutary practice? Perhaps the truth is too obvious, too glaring, for their weak minds; like the immediate light of the sun, shining upon a weak sight: the object appears confused, by being too luminous.

As to the people of Sweden, I make no doubt but they may be easily persuaded into a thing so much to their advantage. The best way to introduce it, would be first to convince them by experiments upon condemned malefactors; and then to reward such parents as would suffer their children to be inoculated.

YOUR ROYAL HIGHNESS seems fortunately to be one of the few who entirely escape this destructive malady: but if unexpectedly there should be in your frame any of those latent seeds, whensoever they shall break forth, may heaven kindly second our endeavours for your preservation, prays most sincerely

Your, &c.

LET.

LETTER X.

IN the year 1751 were published, contrary to my expectation, about twenty-five of my letters to YOUR ROYAL HIGHNESS. For my own part, I think they were too trifling for public inspection; but they were printed by the Queen's command, who, from her gracious partiality for the author, thought better of them than they deserved.

No one is without enemies; especially he whom providence, and the favour of his king, happens to have raised to any degree of eminence. I have been led forward, by the hand of Fortune, with greater rapidity than I either desired or deserved; and this naturally has created me many secret enemies. I am in-

formed, some of them have been pleased to whisper, that the letters which I have written to Your ROYAL HIGHNESS, were highly unbecoming my character, and that there would come a time when, upon reflexion, neither yourself, nor his Majesty, would thank me for my trouble.

To destroy effectually the validity of such insinuations, I thought the best way would be to publish, as a continuation of the former, all those which Your ROYAL HIGHNESS had received from me to the end of the year 1753. The merit or consequence of their contents never entered my head, and therefore could be no part of my motive to publication. To the best of my knowledge, no more than thirty copies were printed off; six of which were presented to the Royal-family at the beginning

of

of the new year, and the rest given to my intimate friends. I had the satisfaction to hear that my zeal met with approbation, and that I was honoured with a compliment on account of my manner of writing.

HEAVEN knows I had no design but to inspire your tender heart with the principles of your duty to God, your country, and yourself. Having toiled through many years service, at the expence of my whole fortune, I pleased myself with the hopes of spending the short remainder of my days in peaceful solitude; but, alas! how uncertain are all human projects! I have met with unexpected uneasiness on account of these very letters to Your ROYAL HIGHNESS. When I found myself obliged to deliver them to the press, I flattered myself they would remain in the hands of a few friends:

but I find they have been conveyed, by what means I am ignorant, into Germany, and are there translated and published to all the world.

THUS, my dear SIR, have I given you some account of a book which has drawn an o'd man, much against his inclination as it were, to the bar of a public tribunal. Yet, after all, I am less affected with it, when I consider that I am sure of an indulgent, gracious friend in Your ROYAL HIGHNESS; who, when my bones are laid-low in the grave, will deign to answer for that integrity of heart with which I ever continued

Your, &c.

Ækeroe,

Sept. 26, 1754.

LET.

LETTER XI.

THE letter which I now sit down to write to Your ROYAL HIGHNESS, will be the last which you will receive from me this year; for I am now actually preparing for my return to winter-quarters. My whole wish is, that what I have hitherto written may prove an antidote to those poisonous opinions which universally infect the present world.

IN eight or nine years more the scene will be entirely changed: no one will then dare to tell you, that you have thought or acted, in any wise, erroneously: the world will then be satisfied, to answer in the words of Pasquin, who, upon the election of a Pope, being asked by Marforius, *Perche taci?* replied, *Perche*

scrivo. Be assured, SIR, that, among the adoring multitude, there will lie concealed many a shrewd observer of your minutest actions. If they are praise worthy, they will be published to the world as they really are; but those which are unjustifiable, will either have a veil thrown over them, or be shewn in a false light, until Death shall have removed you from this sublunary world. Then will the torch of truth blaze forth, and all your transactions will stand exposed in their true colours. God grant that, while I am yet alive, I may be instrumental in tracing out the path which you ought to pursue, before the time comes when men will close their lips, but open the page that shall communicate your history to posterity.

IT were needless to remind Your ROYAL HIGHNESS how much more it is the duty of people in exalted life to act rationally and wisely, than of those who, from their situation, are less conspicuous. I wish it were possible to persuade the Great to remember, that they will certainly be, one day, called upon to answer for the crimes of those whom their example may have corrupted.

THE honor and felicity of my dear Prince, and the well-being of my fellow-subjects, are never absent from my thoughts. With what rapture shall I awake from this dream of mortality, in the assurance that you will be as a pledge of the Almighty's good will to the people of this kingdom, and an illustrious example to the princes of the earth! *Maxima est*

illius

*illius gloria, quem pietas in parentes, benignitas
in suos, & justitia in omnes reddet illumitem.
May you add glory to that of your royal an-
cestors ! Præclarum est a parentibus acceptam
gloriam multis augeri virtutibus.*

*MAY you learn to regard less your own
interest, than that of your people ! Sæpe
pericula imminent rebus publicis, si qui præ-
funt, amantiores sint suæ gloriæ, quam publicæ
salutis.*

*MAY the people love Your ROYAL HIGH-
NESS above all temporal blessings ! Summa et
perfecta gloria constat ex his : si diligit multitudo,
si fidem habet, si cum admiratione quadam honore
nos dignos putat.*

LET

LET honor, virtue, and truth, be your greatest glory. *Nihil turpius est, quam inutilem potentiam, invidiosas opes, cupiditatem dominandi præcipitem & lubricam, anteferri gravi, veræ, solidæ gloriæ.*

MAY no untimely ambition ever tempt you to risk the public safety! *Cupiditas honoris, dura, imperiosa & vehemens est domina. Omnia metiri dignitate potius debemus, quam ambitione, majoremque fructum ponere in perpetuitate laudis, quam in celeritate dignitatis.*

WEIGH and prove the sincerity of your friends, and despise adulation, which is the child of falsehood. *Nulla est hæc amicitia, cum alter verum audire non vult, alter ad mentiendum paratus est.*

REMEMBER,

REMEMBER, SIR, that lying is the most abject of all vices. *Qui semel a veritate deflexit, hic non majore religione ad perjurium, quam ad mendacium perduci confuevit.*

BE no less the guardian of other mens reputation, than of your own. *Omnes boni putant, alienæ etiam gloriæ defensionem ad suum pertinere officium.*

BE ever the support and protector of wise and honest men. *Hæc est una via & laudis & dignitatis & honoris, a bonis viris, sapientibus, & bene natura constitutis, laudari & diligi.*

MAY you always think that best which is the most just ! put your confidence in the great Creator of the universe : bear his visitations

with

with a becoming resignation; and forget not the mortality of your body, and your soul's eternity. *Illud esse optimum putare debemus, quod est rectissimum; sperare, quod volumus, sed quod acciderit, ferre; cogitare denique, corpus virorum fortium magnorumque hominum esse mortale, animi vero motus, & virtutis gloriam sempiternam.*

Be assured that the decline of a kingdom is at hand, when innocence becomes the prey of vice and oppression. *Conquerenda est conditio communis periculi, si ingeniis hominum criminosorum sit exposita vita innocentium.*

Be your dependence on virtue, and not on fortune. *Non ex fortuna, sed ex virtute, homines pendere decet.*

MAY

MAY you be in prosperity the happiest of mankind, and, in adversity, peculiarly great !

Nihil beatius esse potest mortali, quam si in secundis rebus unus sit ex fortunatis hominibus, & in adversis, ex summis viris.

BE ever alert to tread upon the neck of private envy : it is more to be dreaded than the sword of a declared enemy. *Domi civium invidia interdum debilitantur, qui foris ab hoste superari non potuerunt.*

MAY all your laudable undertakings meet with a blessing from heaven ! for without that you will toil to no purpose. *Præclarissimos quoque, non nisi adjuvante Deo, tales fuisse credendum est.*

MAY

MAY your name flourish to the end of the world ! *Vitæ brevis est cursus, gloriæ semper immortalis.*

MAY every christian virtue, the tears of your subjects, and the prospect of eternity, be your great comforters in the day when it shall please the Almighty to afflict this kingdom with your death ! *Mors tum æquissimo animo appetitur, cum suis se laudibus vita occidens consolari potest. Cujus vitæ socia virtus est, ejus mortis gloria comes esse solet.*

AND, finally, may you obtain the reward due to those who have been the faithful guardians of their country ! *Qui patriam conservarunt, adjuvarunt, auxerunt, illis certus est in*

caelis

THESE, my ever dear Prince, and many
others of the same kind, are the constant
prayers of

Your, &c.

Ækeroe,

Nov. 2, 1754.

L E T.

LETTER XII.

FROM the general history of arts and sciences, it is easy to observe, that in proportion as they rise towards perfection, they gradually approach their decline: having once attained a certain height, they naturally sink again into their primitive simplicity. Probably this may be owing to that love of variety, that universal passion for new things, which seems to be characteristic of human nature. We had rather change for the worse than not change at all. When a particular science has once arrived at its greatest possible perfection, we neglect it, because we have nothing new to expect from it. Absolute perfection is not within the power of human understanding. It is a phantom so artfully drawn, that we pursue it

it as if it were real, not discovering the deception, till, with infinite toil and labour, we have almost reached the top of the hill. We sicken at the disappointment, and return discontentedly to the place whence we began our journey.

AMONG the liberal arts, I believe, architecture has made the most considerable advances towards perfection. The Greeks are allowed to have given birth to this science, and to have invented the second, third, and fourth orders. The first and fifth had their being in the days of Augustus. Vitruvius has described them all five. Vignola, Palladio, Serlio, Scamozzi, and other succeeding architects, have always confined themselves to the same number of orders, but differ in their opinions, as to the dimensions of their particular parts. The

Greeks

Greeks seem to have carried architecture to its greatest possible perfection, since future ages have not been able to add any thing to its improvement. Yet, if Your ROYAL HIGHNESS will cast your eyes upon our Gothick, and even many of our modern, piles, you will find there have been, and still are, builders who have paid no regard to any order or proportion.

THE art of building was, undoubtedly, first taught by necessity, and afterwards improved by luxury. But my present design is not to write a general history of this noble art: I mean only to give you some account of its progress in this kingdom.

WAR is the bane of arts and sciences: no wonder, therefore, that a science which required

quired great labor, much wealth, and many hands, should make very little progress in the days of our forefathers, who were too frequently involved either in foreign or civil broils, to give sufficient attention even to things indispensably necessary; much less could they find leisure for the cultivation of those arts, whose chief object is elegance rather than utility.

ABOUT the latter end of the fifteenth, and beginning of the sixteenth century, when the liberal arts began to revive, at a time when most of the kingdoms in Europe were governed by wise princes, our Gustavus the first was employed in establishing, regulating, and improving this kingdom; but his mad successor, Erich XIV. overturned almost all he had done. John the IIId. had some taste and inclination for building; but he wanted both architects

and

and money. Sigismund was too busy in changing his place of residence. Charles the IX. was perplexed with civil commotions. The incomparable Gustavus Adolphus died in the midst of his victories. His life was short, but full of honor. By his heroic actions he immortalized his people as well as himself, and, in leading them through foreign countries, enlightened their minds and improved their taste. Our queen Christina was strongly biased in favour of arts and sciences; but I believe she was rather influenced by affectation, than true taste. She wrote for a foreign architect, called *La Vallée*, who drew the first plan of the Knights-Hall, where the States of Sweden at once lost the liberty, which, in a less sumptuous edifice, they had so long and so tenaciously asserted. This reminds me of a story I have heard of the famous tragic poet Corneille,

who

who had an old broken table, upon which he had written many of his best performances. At last one of his friends made him a present of a very magnificent *buroe*, and, unfortunately, the first piece he afterwards attempted miscarried.

OUR invaluable Charles Gustavus was a great lover of architecture. He wrote, with his own hand, many a gracious, though almost illegible letter, to my grand-father, pressing him to hasten the finishing of the palace of Borkholm, in Oeland; but, alas! a reign of six years only, though it was sufficient to perpetuate his great name, was too short for the designs he had formed in favour of the arts: yet the Royal Mausoleum at Ritterholm, the Bank, and the greatest part of the palace of Drottingholm, are sufficient testimonies that

my

my grand-father did not want talents to execute the commands of his royal master.

DURING all this time, the palace of Stockholm remained a large, irregular, inconvenient pile of building ; till Charles the XI. ordered a new plan to be prepared, though with a design to preserve as much as possible of the old palace: but in the year 1697, before the frontispiece, towards the north, was quite finished, a fire unfortunately broke out, which laid the whole fabric in ashes. It was so violent and rapid, that it was with difficulty they saved the corpse of the king, which then lay in the chapel, from being consumed. After this disaster, a new plan was formed, much more magnificent than the former ; and, notwithstanding the expensive war in which we were at that time involved, the foundation was laid, and the

vaults almost finished: but, alas! the unhappy siege of Pultawa, caused a distraction throughout the whole kingdom, which naturally threw every thing into confusion.

THAT our great Charles XII. had a taste for the liberal arts, particularly architecture, is apparent from his letters to my father, written at Bender; and also from the observations, in his own hand writing, upon the plan of a palace at Christianahm, which in the year 1715 was again taken into consideration. Your ROYAL HIGHNESS may assure yourself, that this truly great hero, notwithstanding his martial disposition, had formed many excellent designs for the improvement of his country; and that, though his leisure hours were few, he found sufficient time to make himself well acquainted with trade, navigation, agriculture,

and the advantages of arts and sciences. These truths I could proev, from incontestible evidence, if the nature of this letter would permit me to pry into the heart of a prince, whose character has been greatly injured, for no other reason than because he survived the 27th of June 1709 ; though, in my opinion, he was as great in his misfortunes, as in the day when he was most victorious.

THE building of the palace stood still fourteen years ; till the States, in the year 1723, unanimously agreed to furnish an annual sum for the carrying it on. My father excused himself from the management of the money, but took upon him, with pleasure, the further direction of a work, of which he had laid the foundation. He dying (alas too soon !) his late majesty, Frederick I. honoured me with

the superintendence; which I held thirteen years, and then resigned it to the superior abilities of my ever memorable friend Hæleman.

YOUR ROYAL HIGHNESS will pardon me if I again renew your grief for this most excellent man. His too early death was an universal misfortune. His true taste and solid understanding, gave life to the polite arts; for in him they were assured of a constant friend and zealous protector. He was always to be found where his presence was most necessary. His company was ever delightful to his friends, who were benefited and improved by his salutary advice. I am proud to say, that my employment, in what relates to arts and sciences, has borne some similitude to that of this great man; but I readily confess, that he reached

the goal which I shall never attain. May you never want the blessing of such a servant ! You will then be able to support the burden of government with ease, and your name will be gratefully remembered for ever.

THE earl of Cronstadt, who succeeded him as superintendant of the building, has had the happiness to complete this magnificent edifice. May it prove a dwelling of peace to his present Majesty, yourself, and to your latest posterity !

MEN of superior abilities, are the greatest blessings of a kingdom ; but the progress of arts and sciences depends solely on the protection of the sovereign. If he wants either taste or generosity to distinguish merit, Genius will sicken, Arts languish, and Learning decay.

It was the province of Lewis the XIV. to command, and of Colbert to execute. If a kingdom is but blest with an Augustus and a Mæcenas, the sciences will certainly inhabit the earth. Our good queen Hedwig Eleonora will be always remembered with gratitude, because she gave great encouragement to every kind of improvement.

A STRANGER might perhaps be apt to draw conclusions, not much to our advantage, on seeing our churches make so indifferent a figure. Now, though we know that religion does not consist in external things, yet there is certainly no impropriety in paying, at least, as much attention to those places, which are intended for public worship, as to any other public building, designed for the ornament of a city, or the use of its inhabitants. Hospitals

and

and alms-houses are also greatly wanting in this kingdom. These are far from being unworthy the care of a sovereign prince. They are not only open and lasting testimonies of his humanity ; but they infallibly secure to him the prevailing prayers of the necessitous. There is, in my opinion, nothing in France or England which adds more to the honor of those nations, than that their invalids inhabit finer palaces than their kings.

OLD as I am, I am no enemy to public amusements ; on the contrary, I think they are not only useful, but necessary. Yet I cannot bear to see the poor weep, whilst the rich are spending more in one single night's diversion, than could be raised, in ten years, by a voluntary contribution, for the relief of their indigent fellow christians. Let us, however, hope

the best. The late foundation of the Lazaretta and the parish hospitals, give us reason to believe, that we have at last awoke from our lethargic insensibility; and that our present kindling charities will prove ornamental to the city, a saving to the people, and a security against infection.

BUT to return to our subject, Your ROYAL HIGHNESS will please to remember, that architecture was entirely the invention of the ancients, and that it flourished most in the reign of Augustus. The names of the several orders are the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite. Lewis the XIV. offered a very considerable reward to any one who, to these five, should add a sixth order; but to no purpose. Many of the monstrous designs, of which this promised pre-

mium

mium was productive, are preserved in your royal father's valuable collections of drawings.

How happy it is for the liberal arts, when the leading people are governed by a true taste ! There is indeed nothing so intolerable to men of genius, as to be obliged to submit their works to the judgment of ignorant men. Many a skilful artist, in obedience to the commands of an unskilful master, has been obliged to put his name to things of which he was ashamed : *Felices artes*, says Quintilian, *si de illis soli artifices judicarent.*

PROBABLY, my dear SIR, this letter may seem too dry and prolix to a Prince of your age and vivacity ; these are the natural failings of old age. Without being vain of the com-

parison,

parison, I can, with great justice, apply to myself the following lines of Corneille.

Pour bien ecrire encore, j'ai trop long tems
ecrit,

Et les rides du front passent jusqu'a l'esprit.

I am, &c.

Ækeroe,

June 19, 1755.

LET.

LETTER XIII.

THE more exalted our station, the more we are exposed to the censure of mankind. To slander the fortunate, the wise, and the good, seems to be a privilege, which custom has confirmed to the unhappy, the weak, and the wicked. It is in reality a dear-bought consolation, for which they are little to be envied. Whosoever enters the stage of life, with a design to act a principal part, must not be disconcerted at the clamours of an injudicious audience. If he has real merit, he may be certain, it will at last prevail, notwithstanding all their noise, which often has no other foundation, than the pleasure of exerting a privilege, to which they imagine they have an indisputable right.

KING

KINGS and princes stand the highest, and are therefore most exposed ; it is thence no wonder, that their most minute actions are examined, and brought to light. Every individual, that stands around them, though with very unequal pretensions, expects his fortune from the throne : but, as it is impossible that all should be satisfied, there will always be a certain number who will endeavour to alleviate the pangs of disappointment by loud complainings : like those who are in violent bodily pain, they seek ease in their vociferation.

IT is said of Francis, the first of France, that, being told the people made very free with his character in their songs, he answered, ‘ it would be very hard if they were not allowed to sing for their money.’

IN

IN my travels in France and England, I often remember to have heard the people speak with great freedom of the government, particularly in England; where, with astonishment, I have frequently seen both the king and the ministry, severely abused in the public newspapers. I once asked an elderly sensible man, who sat next me in the coffee-house, how it came that these writers were not punished? 'SIR, says he, a well-governed state pays no regard to these trifles. We must have some privileges in return for our heavy taxes, which, notwithstanding all we say, are paid with great alacrity. How common a thing is it to hear servants grumble at the commands of a good master; yet his orders are obeyed, and they continue to love him! But if you, SIR, or any other stranger, were to

say

‘ say but a tenth part of what we think we
‘ have a right to say, you would find that we
‘ should unite against you, in defence of the
‘ honour of our king and country.’

THE injudicious multitude will always give
their tongues liberty upon any new regulation,
as they do not immediately see into the intention
of the projector, nor the benefit that will
arise from it; but a wise prince will shut his
ears against such inoffensive clamours.

YET there are certain limits, beyond which
it would be imprudent to suffer even a free
people to extend their liberty. It ought by no
means to be allowed to grow into licentious-
ness. Every appearance of secret leagues, or
plots, should be stifled before they have time
to flame out: but, even in this case, it were
best

best to remember the old trite proverb, which says, ' that there are more flies to be caught with one spoonful of honey, than with a gallon of vinegar.'

A SEVERE government may possibly command obedience, for fear of punishment; but a mild prince only can obtain the confidence and affection of his people. That these blessings may ever be the lot of Your ROYAL HIGHNESS, is the sincere wish and constant prayer of

Your, &c.

Wennerborg,

July 3, 1755.

L E T.

LETTER XIV.

IT were needless to urge many arguments to prove the utility of history; especially to Your ROYAL HIGHNESS, who, with your usual frankness of heart, will readily acknowledge yourself indebted to historical writers for the chief part of that instruction which is most likely to be of service to you hereafter. But there are many princes who would not, with equal patience and attention, have unravelled the facts that are most interesting, but which are generally related with very little perspicuity. Most historians confine themselves to what is called the *series temporum*, which is the reason why they commonly leave events that happened in the same period of time, to be distinguished and digested by the reader. Voltaire,

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in his Siecle de Louis XIV. has fallen upon a very different and better method.

THE Abbé de Vely has lately published the two first volumes of his history of France. He tells us, in his preface, that he has considered the nation in general, rather than the life and government of kings; and that his intention was to treat of the ebb and flowing of the national body, if I may use the expression, as also of the rise and changes of laws, the conjunction of the originally-separate states, and the broils conducive to their union; the manners of the people, the many alterations in the form of government, the rise and progress of their commerce; and lastly, he proposes to consider how much the talents and dispositions of their several monarchs and statesmen were conducive to these events.

FROM

FROM the incessant commotions, which disturbed the kingdom of France in its infancy, it undoubtedly happened that these two first volumes want perspicuity; particularly as they treat of a nation, in which the disputes of a part inevitably drew in the whole. For this reason, though Mons. de Vely's manner of writing is extremely pleasing, yet, I must own, I, at last, grew tired with the continued relation of whole provinces destroyed by fire and sword. So much bloodshed at length created a disgust.

I HAVE therefore been thinking, whether it might not be possible to dispose a history, so as that it might not only be more entertaining, but also much easier remembered. If I had time and qualifications for the task, I would divide the reign of each king into the following

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ing heads, having first concisely mention'd their descent, birth, accession, marriage, and children.

1. Wars in general, and their immediate consequences.
2. Victories in particular.
3. Sieges, and the motives.
4. Treaties, alliances, and articles of peace.
5. Domestic regulations, trade and navigation.
6. Oeconomy and finances.
7. Arts and sciences.
8. Laws, manners, and customs.
9. Religion and ceremonies.
10. Epidemical diseases, and burials.
11. Disposition, conduct, virtues, and vices of the people.
12. Men distinguished for their parts, learning, &c.

THUS,

THUS, my dear SIR, I conceive that history might resemble a well-disposed garden, in which every one might cull the flowers that best suited his taste. A chronologist, a disputant, a statesman, a lawyer, an artist, a moralist; in short, every reader might, with very little trouble, turn to those things with which he was most desirous to be acquainted. Who knows but such a history might tempt even the ladies to throw away their romances, as they might with great ease find out such subjects as would entertain them. It would also probably put a stop to the publication of many useless books, which are nothing more than extracts from history. If such a history had existed, Mons. Menetrier might have saved himself the trouble of collecting religious ceremonies; Perrault, d'Auvigny, Niceron, and

others,

others, would have had no occasion to select, from so many historians, the lives of eminent and learned men. The compiler of *les Victoires memorables des François*, might have found other, and perhaps better employment. In short, the editors of books would, in all probability, have spent their time much more to the improvement and satisfaction of mankind.

YOUR ROYAL HIGHNESS was born in a situation, that will not only give you the command of armies, but also of those who in solitude are employed for the instruction of the world. If you should approve my plan, you will not want pens to carry it into execution. As the founder of such an edifice, you will, like a wise architect, secure to yourself the best apartment. The happiness and affection of your people, the prosperity of your kingdom,

kingdom, the increase of inhabitants and of commerce, the security of your frontiers, will be so many incontestible proofs to posterity, of the felicity of the times in which you governed. Let me recommend to Your ROYAL HIGHNESS's reflexion, the praise with which the Abbé de Vely has honoured the kings of France. *Nos Rois*, says he, *toujours persuadés, que les biens des François sont aussi libres que leurs personnes, ne s'en sont jamais regardés que comme les Protecteurs*: but you must please to forget the Reunion-chamber at Metz and Briesack, in the reign of Louis XIV. and also the reduction and liquidation commissions in Stockholm, in the days of Charles XI. I have the honor to be, Your, &c.

Leckoe,

July 10, 1755.

L E T.

LETTER XV.

THE chief design of history, is to perpetuate the memory of princes ; but, as that is a work of time, it has ever been the busines of grateful subjects to invent more immediate methods to immortalize the great actions of their kings, by erecting monuments, and impressing medals : Of the latter Your ROYAL HIGHNESS will find a very fine collection in the Queen's cabinet at Drottningholm. A minute and particular review of ancient and modern medals, I shall refer to a more convenient opportunity. My present design is only to offer a few general remarks upon the subject.

OUR

OUR Swedish medals are, by no means, unworthy of a place in the best collection; not only on account of the actions which they commemorate, but also for the great skill with which they are executed. For the first, we are obliged to our many excellent monarchs, and for the latter to those incomparable artists who were thus employed.

THERE are few nations in Europe that can boast of a Carlstein, a Richter, a Warrover, a Hedlingarn, or a Fermænner.

A MEDAL, it is true, takes in but a small field in reality, yet is extremely comprehensive, with regard to its signification. A perfect medal first claims our admiration on account of the ingenuity of the invention; secondly,

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for the accuracy of the execution; and thirdly, for the propriety and meaning of the inscription. In this last particular, we have also no reason to fear a comparison with other nations. Few of them have produced a Kæder, or a Berch. What can be better expressed than that which we find on the medal that was struck upon Charles the X. passing the Belt, *Natura hoc debuit uni.*

Nescit occasum, over the north-star, on that of Charles XI. is very expressive of the permanency of the Swedish monarchy. *Tandem felix*, over the constellation Sagitarius, upon a medal of Frederick I. was happily designed to signify, that the month of November had often been fatal to the kings of Sweden, but was at last propitious in the return of his majesty from his Hessian hereditary dominions.

BUT, my dear SIR, we must take this along with us: it is not enough that these medals speak; they must speak truth; otherwise that which was intended as panegyric, will become reproach. There are some examples among the medals of antiquity, where the person represented is designedly dishonoured. In the Queen's cabinet there is one of this kind. On one side we find the head of Gallienus in female apparel; under it the words *Gallienus Augusta*; and, on the other, the same emperor seated on a car, which the Romans used in their public games, with the words *Ubique Pax*. Now, I know some people are of opinion, that this scaroe medal was intended to represent an Empress Gallienus; but I cannot help differing from them.

IF it were possible that Your ROYAL HIGHNESS could ever so far degenerate, as to become a disgrace to your family; then would those promising medals, which were struck on account of your birth, remain so many lasting testimonies of our disappointment.

THE Roman medals are generally divided into three distinct classes, namely, *primæ*, *secundæ*, & *tertiaæ magnitudinis*.

THE French medals are distinguished in the same manner; but the two first classes are always historical, and the last emblematic.

FROM these few general observations, Your ROYAL HIGHNESS may conclude, that if great artists have a right to expect employment,

it is the duty of princes to create them proper subjects for their art, by achievements which deserve to be handed down to posterity. For my own part, were I a prince, I would have the remarkable actions and occurrences of each year signified upon a medal, which I would annually distribute among the poor; it should become the current coin of my kingdom, and consequently would be to posterity a metallic history of my reign.

My letters may begin as they will, they must all naturally end in ardent wishes for your felicity, and that you may neglect nothing to deserve and obtain the sincere confidence and affection of this nation. I am, Your, &c.

Ækeroe,

July 24, 1755.

LETTER XVI.

I Dare say Your ROYAL HIGHNESS will agree with me in my opinion, that a tyrannical prince can never be happy. Should we even suppose him possessed of every advantage within the reach of mortals, there is a certain suspicious anxiety, a mistrustful solicitude in his mind, that must corrode and poison all his enjoyments. In the room of honest and faithful servants, he is surrounded by a set of fawning, cringing spies, whose chief employ is to scan the actions of their fellow subjects, and to carry a distorted representation of them to the ears of their master. For my own part, I am never more dissatisfied with my fortune, than when I happen to get a tale-bearer among my servants. How miserable then must be

the situation of a prince, who, in his own dominions, thinks himself obliged to have spies in every place of public resort ! Were I to chuse one of the two evils, I would rather in person, like the oriental tyrants, frequent the assemblies of my people in disguise. I should, at least, run no risque of being deceived by misrepresentation.

I AM convinced that one of these suspicious kings must frequently listen to intelligence, that cannot fail to vex and mortify him to a very great degree ; and I am also certain, that in his heart he must hate and despise the officious wretch, who suffers himself to be thus employed. The Italians have so great a detestation for a spy, that there is nothing they can bear with less patience, than the word *Spia* : and yet they are a people not very re-

markable

markable for delicacy of conscience in matters of revenge.

THE French say, *la méfiance est la mère de la sûreté*; but a prince should understand this to be merely relative to the enemies of the nation, of whom he cannot be too watchful and suspicious. How happy is the situation of that king, who can safely repose in the bosom of his subjects, in comparison with one whose increasing jealousy extends at last even to his own shadow!

BEWARE, O my dear SIR ! betimes beware, of those men who would insinuate themselves into your favour, by speaking ill of others. Spurn them from you. Blast their hopes at once. Whatever information they may pretend to bring, their real design is to serve themselves.

I myself, SIR, in my time, have seen a good deal of mankind, of various nations ; and I can safely affirm, that I never yet met with a back-biter, who was not, in other respects, also a bad man. They are a kind of trading-vessels ; they have no sooner delivered their cargo, than they take in a fresh loading, which is to be vended at the next port they chance to make.

I AM more particular in my cautions upon this subject, because the time will soon come, when Your ROYAL HIGHNESS must expect to be imperceptibly sounded, with regard to your disposition. I rejoice to think, that they will soon find you hate detraction, and that none but honest men must expect your favour.

I am, &c.

Ækeroe,

August 7, 1755.

L E T.

LETTER XVII.

YOUR ROYAL HIGHNESS may possibly remember, that I have often maintained this thesis, namely, 'That there is no true nobility, save that which is built upon noble actions.' In Vely's late history of France, I have met with a story which confirms my opinion.

IT was the custom, in the reign of Pepin, the sovereign of that nation, for the king, at certain seasons of the year, to command the attendance of his principal nobility, for the entertainment of whom public shews of various kinds were exhibited. It was also usual for the king, upon these occasions, to give new cloaths, not only to his own servants, but to those of the queen and princes. Hence we have the

*word livery, parce qu'on livroit, says the author,
ces habits aux fraix du Roi.*

KING Pepin, being low of stature, and apparently of inconsiderable strength of body, took occasion, at one of these assemblies of the people, to convince his subjects, that his courage, and even bodily prowess, were not to be measured by his appearance. It happened that a lion, and an enraged bull, were furiously engaged in the ring. ' Gentlemen, cries ' the king, which of you dares attempt to part, ' or to slay, these two terrible animals?' All the nobility were silent, and seemed much surprised; which his Majesty perceiving, stepped forward with great calmness, drew his sword, and in a short time laid the lion and the bull both dead upon the ground. ' The people were astonished to behold his resolution, his cool-

ness,

ness, his dexterity, and his bodily strength. 'David, says the king, was little, yet he slew the great Goliah.' This single action made so strong an impression on the minds of his subjects, that his diminutive figure had no longer the appearance of a defect.

How much soever this kind of heroism might be admired in the days of king Pepin, it would, in these our more enlightened times, be deemed ridiculous; but Your ROYAL HIGHNESS may infer from this story, that the character of a prince depends entirely upon his own actions. We differ from our forefathers in our ideas of heroism; but the thing itself, in whatsoever we may imagine it to consist, will always command the admiration and esteem of mankind.

I HAVE not the leaſt doubt but Your ROYAL HIGHNESS will, by your actions, ſhew the world, that you are entitled to the crown of Sweden, not only by birth, but by your virtues.

I am, &c.

L E T.

LETTER XVIII.

WE are told of one of the ancient philosophers, that he obliged his disciples to hear and learn, for the term of several years before they were suffered to speak. I am not entirely of his opinion : so long a silence might probably at length become so habitual, as to destroy both the inclination and power of communicating our ideas gracefully, emphatically, and with perspicuity. Yet, when we consider that all our advances towards perfection are slow and gradual, it is but natural to conclude, that our understanding must require some years before it approaches its maturity ; and that therefore it was right in the philosopher Pythagoras, to bridle the tongues of his pupils, till

their

their reason had acquired sufficient strength to guide them properly.

I DIFFER greatly in opinion from the French field-marshall Fabert, who, when he was charged with being too talkative, answered, *J'aime mieux dire des sotises, que d'entendre.* For my own part I confess, that, on the contrary, I had much rather hear nonsense than talk like a fool.

WHAT can be a greater reflexion on the human understanding, than to see a man lay hold of every opportunity to expose his own weakness? Yet many such men there are. They never open their lips, that they do not, in effect, say, O listen to me, and be convinced how shallow are all my thoughts, how poor

poor my reflections, and how weak my understanding !

I HAVE known many a one become the torment of all his acquaintance, who, if he had had the sense to continue silent a year or two longer, might have been qualified to entertain and instruct them : and how many an author has been damned by the public, whose talents would have gained him universal admiration, if he had allowed them a little more time for cultivation. *Absque rerum plurimarum scientia verborum volubilitas inanis atque irridenda.* CICERO.

THERE is a natural impatience in most young men, especially in those of a sprightly disposition, which frequently leads them to deliver their sentiments before they are sufficiently acquainted

acquainted with the subject. That they may avoid this, I would advise them to a daily exercise of their patience. Let them learn to curb their natural impetuosity, till, by earnestly attending to the opinions of other men, they thoroughly understand the matter in dispute.

A MAN of many words, has seldom many friends. His secrecy becomes dubious, in proportion to his degree of loquacity; for the tongue that must be always moving, will rather reveal secrets than be silent. Your ROYAL HIGHNESS remembers that Cornelius Nepos says, *Commisſa celare interdum non minus prodest quam diserte dicere.*

Now if this subjection of the tongue, this art of speaking properly, or being properly silent, be so universally necessary, of how much

YOUNG PRINCE. 209

much more importance is it to a young Prince, whose words are echoed through the whole kingdom, and whose opinions are discussed with the utmost freedom of language?

I am, &c.

Ækerœ,

August 27, 1755.

L E T.

LETTER XIX.

THREE is no throne so established, no empire so fixed, but it is sometimes threatened with destruction; perhaps with a providential design to remind its possessor, that its duration is not eternal. A rich, a fortunate, a peaceable, a virtuous king, who to day is happy in the enjoyment of all his wishes, before the morrow's sun hath reached his meridian, beholds his chief city and palaces overturned, and thousands of his subjects buried in the ruins. Good heaven! what a deplorable transition! One moment he is adored by a thousand obsequious attendants, and the next is seen wandering undistinguished amidst the dreadful desolation of his mighty capital. This, my dear SIR, hath lately been the terrible fate

of

of the king of Portugal. Good God ! it is impossible to think of so shocking a catastrophe without trembling. O ye princes of the earth ! where is all your boasted power, when the pillars of the world are shaken ? How have ye been deceived by flattering tongues, when they magnified your might and your dominion ! Where are now your fighting men, and your war-horses ? Alas ! they will all avail you nothing. Let these things remind you, that ye are but men ; poor helpless mortals ; that your strong holds and embattled hosts, when the Almighty speaks, are chaff before the wind. Your own conscious integrity of heart must be your shield, your virtue is your sword, and your past good actions are the only troops you can confide in.

NEVER.

NEVERTHELESS, be it far from me to conclude, that this seeming judgment on the city of Lisbon was drawn down from heaven by the sins either of king or people. The ways of heaven are wonderful and incomprehensible. There cannot be a greater proof of our weakness, than for us, short-sighted beings, to pretend to judge of causes by events, in the dispensations of providence.

How many strange revolutions do we read of in history, where whole nations have fallen a cruel sacrifice to avarice and ambition? Who can reflect on the sufferings of the poor Americans, when they were invaded by the Spaniards, without the utmost compassion for the poor sufferers, and an equal indignation against the aggressors? It were, in short, easy to collect a thousand great events, which, accord-

ing

ing to our notions of things, seem to call in question the justice of heaven. But what mortal can be so much a stranger to his own incapacity, as to dispute the wisdom of the Omnipotent, in his government of the world, merely because he observes certain things which are not entirely reconcileable to human reason, or which rather, to speak more properly, are above human comprehension?

WHETHER the city of Lisbon fell by the weight of its iniquities, or whether it was by what we call a fortuitous, or a natural event, is, and must for ever remain, an impenetrable secret. Be it as it may, it is at least a very striking *memento* to the rest of the world, that riches and grandeur are not only of uncertain duration, but are also no security against calamity and affliction.

IT

IT is your duty, my dear SIR, upon this occasion, to thank heaven that we are yet in possession of those blessings of which the poor inhabitants of Lisbon were in an instant deprived; and so to regulate our lives, as that whatsoever may be our destiny, secure in our virtue, we may stand the shock unterrified.

I am, &c.

Stockholm,

Dec. 18, 1755.

L E T.

LETTER the LAST.

THE States of this kingdom have, at last, consented to release me from the important employment of governor to Your ROYAL HIGHNESS. Their kind acknowledgment of their obligation to me, I shall never forget. You know, SIR, I am dismissed at my own request; but you have too much penetration ever to mistake my motive. Your true felicity always was, and ever will be, of more consequence to me than my own; but, my dear Prince, the same accumulating moments, which are raising you towards perfection, have brought me to the verge of my second childhood: and it is but natural to imagine, that the importunate anxiety of an aged governor

must,

must, at last, have grown tedious to Your
ROYAL HIGHNESS.

I AM now upon the brink of the grave. Every remaining moment of my life increases in its value, in proportion as it is nearer my last. It were indeed hard to deny a short tranquillity to a poor old man, whose life has hitherto been one continued scene of employment. Besides, nothing can be more reasonable than that declining age should give way to the vigor and activity of youth: *Senectus quamvis quibusdam non sit gravis, tamen aufert virilitatem.*

You could expect but little refreshment in the shade of a time-worn tree, whose leaves are withered and branches shrunk with age: but I am consoled in the reflection, that the

old

old tree once flourished, and was then not entirely useless.

I THANK my God, I am not of the number of those old men, of whom it is said,
Plerisque senibus senectus sic odiosa est, ut onus
se Ætna gravius dicant sustinere. Where's the wonder that I am grown old, after having numbered so many years? And how ridiculous, and even ungrateful, is their conduct, who are dissatisfied with that very old age, which was the constant wish of their whole life! *Omnium de senectute querelarum in moribus inest culpa, non in aetate.* For my own part, I can truly say, that I have felt no uneasiness on account of my years, save that which arose from a fear, that my declining faculties might not suffer me to communicate my ideas to YOUR ROYAL

HIGHNESS, in so distinct and pleasing a manner
as you would expect.

I HAVE now delivered the hand of my dear Prince into that of my worthy friend, who with equal zeal, fewer years, and a clearer understanding, is much better qualified to attend Your ROYAL HIGHNESS in your rapid progress towards the summit of human knowledge.

I AM under no apprehension of losing my place in your memory; neither do I think you will ever forget the two noble lords who have so kindly and effectually assisted me in your education. We subjects, with regard to each other, think gratitude an indispensable duty; in persons of higher rank, to their inferiors, we esteem it one of the greatest virtues. In

*referenda gratia agros fertiles imitari debemus,
qui multo plus afferunt, quam acceperunt.*

IT has been my constant and pleasing care to watch over Your ROYAL HIGHNESS during your tender years; and may I not expect, now that I am worn out in your service, that you will deign to watch over me during the short remainder of my life? To some people this might seem a too presumptuous request; but you, my dear SIR, remember, that princes are born the natural guardians of their people's felicity.

THE time is now come for Your ROYAL HIGHNESS to study the art of government with eagerness and assiduity. It is a very spacious field, and will afford full scope to your genius. It were needless to remind you, that

the best system of politicks is to be gathered from history. Such hath ever been the depravity of human nature, that you will find but very few princes, whose lives are perfect models for your imitation; but there are some whose principles you may safely imbibe, having first skimmed off their few vices and follies.

LET me not forget to repeat my request, that you will be a kind father to arts and sciences; and you will please to remember, that, to encourage them with propriety, you yourself must not be unacquainted with them.

PEACE is the greatest blessing you can secure to your subjects, and must be purchased, if necessary, at the hazard and expence of a war. You will command an army, and must therefore be yourself a soldier.

LET

LET me advise Your ROYAL HIGHNESS to make yourself acquainted with the English language, that you may see with what a noble air of liberty the free subjects of a great king dare express themselves. The French writers have already shewn you, with what true magnanimity an arbitrary prince suffers his people boldly to contend for the support of their laws and privileges, in opposition to those, who would have sacrificed every thing to their own private interest and ambition.

ACUSTOM yourself to business betimes; for, when you come to the crown, you will find frequent employment in affairs with which no subject ought to be entrusted.

THE hour of my dismission now grows near: this, therefore, will be the last letter which I shall have the honor to write to Your ROYAL HIGHNESS in the capacity of governor. In the bosom of the sciences I have found frequent repose: thither will I retire, and with them spend the few remaining hours of my life.

NEXT to a good conscience, my greatest satisfaction is, that I have enough of knowledge to prevent my growing weary of solitude. *Nihil, says Cicero, est otiosa senectute jucundius, si habeat aliquod tanquam paululum studii atque doctrinæ.* How dreadfully tedious and vacant must be the old age of an illiterate man!

AND now, my ever dear Prince, farewell!
This separation would sink me into the grave,
were it not for the clearing assurance, that we
shall one day meet in a better world.

I am, &c.

Stockholm,

March 8, 1756.

F I N I S.

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